CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, AUGUST 15, 1835. NO. 731.---VOL. XIV.—NO. 53.

COMMUNICATIONS.

FOR THE REGISTER AND OBSERVER.

PUBLIC WORSHIP,—No. III.

In the preceding numbers we have considered the importance and necessity of public worship and instruction, as means of diffusing, or even preserving that knowledge and piety, which every christian professes to hold dear. The design of the present essay is to bring more distinctly under the contemplation of the reader the importance of genuine religion to the safety and happiness of man, considered as a social being; as an inhabitant of this world, where he is every moment liable to come into collision with those, who in their desires and pursuits may not accord with him. I say nothing here on that topic, which is of infinitely greater moment than the highest concerns of this world, the indissoluble connexion between personal piety and the eternal peace and happiness of each individual; not because the theme can ever be exhausted; but because it is frequently urged from the pulpit with more power, than I can pretend to exert. The connexion however, between religion and social peace and happiness, while it is likely to affect some minds more powerfully than any other consideration, is not often presented in the clear and affecting light, of which it appears susceptible.

I am ready then to assert and maintain the proposition, that religion is not merely the best, but the only security of social happiness in any condition of human life, in any community great or small. I do not say that an atheistical family or nation might not for a time enjoy a degree of happiness or prosperity, real or apparent; but I do say, and hope to make the reader see and feel, if he has not felt before, that there is no other principle, than that of devout obedience to the God of all power and goodness, which can afford any assurance that three millions of ungodly men, or three individuals of that character will long continue to study the things which make for peace, and the things whereby they may promote their mutual benefit. Wolves or tigers may unite for their common defence against the assaults of other animals; but the period of apparent danger will terminate their friendly co-operations; and the history of all ages and countries will justify us in applying the same remark to those men, who are not governed by some higher principle, than those which are common to the brute creation.

Self-love is the prime mover, the first spring of action, both in beast and man; the second is animal sympathy or kindness, and the third religion, or regard to that Being, to whom we bear the common relation of dependent creatures and rightful subjects. Self-love reigns without a competitor in the heart of a child for many months, before the principle of benevolence discovers itself, and still longer, before there is any appearance of religion. The last of these, depending as it does on the understanding, cannot give to the benevolent affections the aid, which it was intended to afford, before our native self-regard has in many instances grown by indulgence into that habitual disposition, which bears the name of selfishness, and which is so generally the characteristic of mankind, that it often appears even in those who are occasionally benevolent and devout. Hence the impossibility, without the aid of religion, of subjecting any community of men to the laws of universal justice and kindness; which, as we may boldly assert, never was done in any age or country. If all the members of civil society were set free from the apprehension, that they should hereafter be called to an account for every thing they do or neglect in this world; that they are under the constant inspection of an invisible Being, who is able and disposed to reward or punish them according to their merits; the best government for such a nation would doubtless be a despotism, and the stronger the better. Though the tyrant were as much an atheist as any of his slaves, he might, from the most selfish motives, be disposed to prevent his subjects from destroying one another, and compel them, as far as possible, to give those mutual aids, which would ultimately contribute to his own power and grandeur. A police, like that which is said to have been established by Napoleon, might indeed effect wonders; but, after all, it must fall far short of securing some of the most important ends of government. It must leave the people exposed to numberless evils, while at the same time it was enormously expensive, requiring as it did thousands, if not millions, either as officers or spies to carry on the system. The history of the world, I believe, does not furnish an instance of a civil polity of any long duration, which was not supported by a popular faith in some authority above that of man. Where there has been little or nothing of true religion, the rulers of this world have fostered the system of superstition. Bonaparte knew too much to think of founding his imperial throne upon the empty shadows of atheism. As the only security of his usurpations he restored the ancient ceremonies of the Catholic faith. In the most powerful empires and kingdoms of former ages, and particularly of those of Egypt, Babylon, Greece and Rome, superstition was the vital principle of government. A host of priests was employed for the purpose of keeping up the delusion; and this at an expense incomparably surpassing what is required among us for the purpose of inculcating a rational faith and a pure and benevolent morality.

If the iron grasp of despotism is insufficient, without the aid of religion, to preserve the peace of its subjects, and still more to constrain them to those acts of mutual kindness, which are essential to public prosperity and private happiness, what can be expected from atheistical or selfish republicans, who, from the very nature of their institutions, have it in their power to set themselves and their partizans free from every bond of humanity or justice? and what can be more important to our individual safety, as well as our public welfare, than to give to religious education such a diffusive influence over the minds and hearts of our fellow citizens, as will be sufficient to control those selfish feelings, which are so predominant in the hearts of those, who have no fear of God before their eyes? Till men become more generally religious, and more thoroughly so than they ever have been, it will be the fate of republics to cherish in their own bosoms the deadly foes of their freedom; a class of men, who aspire to places of honor and emolument, to which, as they well know, their merits would never raise them. Of course their only hope must depend on fraud and corruption. They will think it for their interest to decry religion; to sap the foundations of virtue; to deceive the credulous, and bribe the venal, till they can obtain the majority of votes in their favor. On the other hand, without the enlightening and generous influences of religion, there will always be a numerous class, who, if they cannot be hired, may be deluded to inflict deep wounds on the freedom of their country. If the majority of the citizens fall under such a delusion or corruption, the legislators and the magistrates will partake of the same character: and, if any wholesome laws of former times continue unrepealed, they will lose their force. If any upright judges retain their seats, they can do little more than expound the laws to those, who have not principle enough to regard the oath, by which they are bound to carry them into effect. Of the justice of these remarks, we have had an appalling proof in the recent trials of the Convent rioters. One of the greatest outrages, that was ever perpetrated in a civilized country, is committed under the gazing eyes of hundreds, and that without restraint or remonstrance; and, in all the legal proceedings in relation to the case, no evidence can secure the conviction of the principal offenders. Laws are nothing, judges are nothing, witnesses are nothing, party-passion is every thing.

And has our boasted freedom come to this? Have we adopted it as a principle, that mobs are henceforth to give law to our land? Is the lamb of Christianity metamorphosed into a savage beast? Is an arm of violence raised, from which there is no protection but the caprice of party power? How justly may we blush for all our pretensions to christian candor, and all our boasts of civil freedom! If the majority of the people are so regardless of the principles of equity and prudence, as to abandon any class of our fellow citizens to the fury of nocturnal mobs, it is time to blot the very name of liberty from all our records; for, in such a state of things, the name must be either vanity or delusion.

S. W.

FOR THE REGISTER AND OBSERVER.

SUNDAY SCHOOLS NO. III.

[This is a continuation of a series of articles commenced in the Boston Observer. We begin with the third number, without doing essential injury to the pieces, as may be judged by the writer's introductory remark to that which we now offer. "Having," he says, "given a slight attention to a few preliminary considerations, we are prepared to seek the answer to our question," &c.—the question which forms the title of the following communication.]

How shall the Contents of the New Testament be rendered interesting and intelligible to the young?

What are the contents of the New Testament? In our instructions to children we generally confine ourselves to the Historical parts—the Gospels and Acts of the Apostles. These are narrations of the teachings—the journeys—or public ministry of our Savior and his Apostles.

The most remarkable feature, in the literary character of these compositions is their brevity. When we think of their design, viz. the preservation of the original history and character of our Religion, we might be inclined to think this brevity a defect. But when the circumstances of the case are brought before us, we change this opinion. There are certain weighty reasons why these narratives should be neither voluminous, minute, or diffuse. The records designed for the purpose which the New Testament has in view, must necessarily be brief. In the first place, those who alone were able to give us correct information on the mission of the Savior—his life—his character—his conduct and conversation—were the Apostles. Now their employment was, not the task of writing and publishing, but of going from city to city and preaching the truth. The early converts to our faith, would certainly be more anxious, if it were possible, to learn from their own lips the message they were to teach, than to peruse it upon parchment.

But even if the Apostles had composed lengthy documents, the laborious and expensive operation of transcribing their writings, by the slow process of the pen, would have unavoidably confined their possession to a small number of individuals. These, however, are only external arguments, there are still greater objections than these to more copious narratives, founded upon the very nature and design of Christianity.

For though it is indeed the great business of life to apply the principles of Christianity—it surely would be impossible to spend all our time in the study of them from books The Christian religion was designed for the poor, the ignorant—and those whose time must be mostly occupied in laborious callings—as well as for the rich and the unemployed. Its principles then must not be recorded in extensive folios or numberless volumes. They are to apply to all, and they must be within the reach of all. St John says at the end of his Gospel, that if all that Jesus did were written, the world itself could hardly contain the records. This to be sure is hyperbolical language, but it is not without a meaning, especially if to such narratives of the actions of Jesus, be added his discourses. Such bulky treatises would have been rather a hindrance to Christianity. The purpose of its instructions would never be answered if they were not contained in portable documents.

Add to these arguments one more of great importance. There was a sameness about the incidents of our Savior's life, which renders it unnecessary to repeat similar narratives of his conduct. Day after day, as he walked over the cities and villages of Palestine, brought with it the same duties. There was many a Nicodemus, who would seek the despised Teacher under coyer of the night, to learn the terms of promotion in the new kingdom. There were many others, who like the children of Zebedee, were anxious to secure the high places around the throne of the temporal monarch. Wherever the Savior went, the same prejudices would meet him, and the declaration that his kingdom was not of this world, must often have fallen from his lips. As the report spread from village to village that a great Prophet had risen up in Israel, the multitudes would throng around him anxious to secure the loaves and fishes. The couches of the sick would meet him at every corner—the leprosy had its victims in almost every city—maniacs too—and those who suffered under various other nervous diseases, would often cry aloud upon the Savior to cast out the devils with which they believed themselves possessed. The tenor of the Savior's instructions would likewise be very uniform. The corruption with which the Pharisees had observed the great principles of religion and morality, would appear upon the countenances of all whom he met. Their artful glosses upon the precepts of the Mosaic Law, were apparent in all their conduct and conversation. Their hypocritical pretensions to religious zeal—their outside piety—their uncharitableness, their professed literal obedience of spiritual precepts—their ostentatious display of passages of the law literally bound upon their foreheads—but broken in their hearts, with their general unfruitfulness—were the most frequent subjects of our Savior's rebukes, and it was from their example that he often turned the attention of the accompanying multitude upon the nature, dignity and value of that piety the hypocritical pretensions to which were so glaring and so detestable.

Such being the constant employment of the Savior while he walked upon the earth, it would have been unnecessary to give the details of his whole ministry. Every desirable end is gained when the Evangelists enumerate several of his mighty works, and simple instructions, and give us the general information—that he passed through all their cities and villages teaching the doctrines of God. And the fame of him went into every country round about, and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those that had the palsy, and he healed them. And there followed him great multitudes of people, and he opened his mouth and taught them.

Brevity then is a distinguishing characteristic of the New Testament narrations. A conciseness which is both necessary and desirable forms one of the principles which are to guide us to a correct knowledge of the contents and the manner in which they are to be taught.

The next peculiar characteristic of the New Testament narration, is their reference to local scenes and circumstances.

The manner of inculcating Religious sentiments adopted by Christ and his Apostles, is a constant and explicit reference to the scenes and duties of active life.

The Precepts of our Savior were often called forth by the scenes around him.

Simon and Andrew are fishing upon the Lake of Gennesaret, and as the Master commands them to follow him, he informs them of the nature of their future duty in the words—"I will make you fishers of men."

As Jesus sits upon a hill in Galilee, and looks around upon the wild luxuriance of the fields—the gorgeous beauty of the Palestine lily, which the multitudes around him are crushing in thousands under their feet, gives him an illustration of the all-pervading care of the Deity, and of the inferiority of human grandeur.

As he addresses the throng from the ship near the sea of Tiberias, he beholds the diversified prospect—the fields ripening for the harvest, the grain in the fertile spots already promising an abundant increase—in the stony patches presenting a withered and stinted growth, and in the exposed borders, by the way side, torn up by the roots or broken and trampled under feet. And then he draws out the beautiful simile of the different effects and products of religious truth, according to the purity of the heart, the soil in which it is planted—the depth to which it strikes, and the protection it receives by the enclosures of virtue and perseverance.

The salt used by the ancients was a mineral or rock salt cut from solid beds; when this had for any time been exposed to the weather, it lost its saline properties, and became tasteless. A great deal of salt was used in the sacrifices of the Temple, and all that had become useless by exposure, was thrown into the roads to harden them. This custom furnishes the Savior with a simile. He says to the Jews, "Ye are the salt of the earth." All the knowledge which men possess upon religious truths is confined to you, and it is to you therefore that the whole world looks for instruction. But if you abuse your knowledge, and neglect to value it, your corruptions will prove your destruction—"Salt is good, but if the salt have lost its savor, with what shall it be seasoned? It is indeed good for nothing but to be thrown out and trodden under feet of men."

Southward of the city of Jerusalem, lay Gehenna—the valley of Hinnom. Here the Jews had once been accustomed in their idolatrous defections to offer sacrifices to the idol Moloch—even their own children. But when Josiah had recalled them to the worship of the true God, the place became so hateful in their eyes, that they made it the receptacle of all the filth of the city, the carcases of animals, and the unburied bodies of criminals. A continual fire was kept burning to consume the unhealthy matter, and worms were always feeding upon the putrid flesh. Hence our Savior drew the imagery of the place of future punishment, "where the worm dieth not, and the fire is not quenched."

Many of the allusions in the discourses of the Savior cannot be understood without reference to the scenes to which they relate and the circumstances of those to whom they were addressed.

We do not understand how "the moth" should be mentioned as so destructive to property, till we learn that, as the fashions among the Jews never changed, a great part of their wealth consisted in costly garments which were handed down as possessions from father to son. (Job xxvii. 16.)

The parable of the vineyard becomes much more interesting when we compare it with the fifth chapter of Isaiah.

These and innumerable other instances which might be adduced prove how much the intelligibleness and excellency of the New Testament narrations depend on a knowledge of the scenes and circumstances.

Thus we find that the principles of Christianity are contained in certain narrations which are outlines of the Savior's travels and discourses, so closely interwoven with the scenes and circumstances attending their original designs, as to make the knowledge of those extraneous facts absolutely necessary to the proper understanding of them. Now it is necessary that these outlines should be filled up—that the scenes and circumstances should be brought before the eye, that the lesson may again be taught as it once was, with the example at hand.

FOR THE REGISTER AND OBSERVER.

THE SPREAD OF THE CATHOLICS IN THE UNITED STATES. No. 5.

(*Continued from p.* 201.)

III. Convents. These are much more numerous than either the Theological Schools or the Colleges. They are to be found in almost every State in the Union. Where the Catholics are most numerous, these institutions abound. The first was established more than a century ago; and they are to be found especially in Missouri, Maryland, Kentucky, and Louisiana. One whose attention has been but little directed to the Catholics in this country, will be surprised at the number of monastic establishments for females, which now exist in the United States, and which are now exerting their influence not merely upon the susceptible minds of the Catholic youth, but also of the Protestant youth in the land. In the Laity's Directory for 1835, there is a list of thirty two "Convents, Academies, &c. for young females," with notices of the rules and regulations in some of them. And it seems that many of them have as many pupils as there are generally belonging to the Colleges in New England.

The design of these establishments, besides being a residence for the nuns in their religious seclusion, is to educate young ladies, who may hereafter take the veil, or return to the world.

The branches taught at these schools are in an undue proportion of the ornamental kind, and of course less accordant with the industrious habits of republicans, than the instruction given in many other schools for young ladies among us.

In many of these convents, as we have seen to be the case in the Catholic Colleges, the correspondence is to be inspected by the Superior, often without excepting that which is between parents and children. And we are told, on authority which we have no reason for questioning, that letters from, and to, pupils in the late Ursuline convent at Charlestown, never reached those to whom they were sent, and in all probability were destroyed. The failure of the letters was not suspected at the time, but was ascertained after the pupils left the school, and returned to their friends. And it would be against probability to suppose that the same has not often occurred in other convents in the United States, as the right of inspecting correspondence is assumed by the superior in them.

In regard to visits from friends, there are some regulations judicious and necessary to the good order of the school, and to the improvement of the pupils;—others are decidedly objectionable. All except near relatives are prohibited from visiting pupils in the convent at St Michael's, La., and in that near New Orleans, the oldest convent in the country; and even parents are allowed to visit their children in the former only on *Sundays*, and those in the latter only on Sundays and Thursdays. The Sabbath, it would seem, is regarded rather as a Holiday.

In looking over the circulars which contain notices of these female seminaries, it seemed to us rather singular, and somewhat amusing, that, at the Female Academy of Nazareth, near Bardstown, Ky., at St Clare's Convent at Vincennes, Ind., and at St Mary's Seminary at Somerset, Ohio, it should be specified as a 'necessary condition,' though it cannot be regarded otherwise than as a wholesome provision, that 'children afflicted with any *contagious* disease shall not be received into the school'; and at the first two, 'if it be discovered after admittance, that they have such disease, they shall be separated from the school until they are cured.' For some reason or other, Protestants have, we believe, omitted to insert this sanatory regulation in the prospectus of their schools.

These convents and academies for the education of young females, are conducted according to the rules and regulations of the Catholics; they are superintended by the Catholic priests, and are placed under the immediate care of females who have devoted themselves to a life of celibacy and monastic seclusion, according to the rules of the various orders of nuns, and who are zealous in maintaining their order and spreading the Catholic faith. The Catholic religion is the religion of these schools; but Protestant children are admitted, with the promise on the part of the directors, that there shall be no interference with their Protestant faith, an observance of the general regulations of the school, in respect to religion, only being required. It is obvious, however, that there must be an unavoidable tendency to bias the young and susceptible minds of the pupils, by a residence in such institutions, in favor of the Catholic religion,—however careful the instructers may be to avoid every direct means to produce such an effect. The teachers are Catholics, and strictly observant of the ceremonies of their religion; the arrangements for the school are Catholic; the religious exercises, morning and evening, and on Sundays and Holidays, are conducted according to the monastic rules of the Catholic religion: such are the teachers, such the arrangements of the school, and such the religious exercises under whose influence the young pupils, at the most susceptible period of life, are placed; and we regard it as a moral impossibility that this influence, thus constantly exerted on the pupils, should be without effect, and should not at length attach them to the Catholic religion whose ceremonies they have witnessed, and that their love of their teachers should not in time be transferred to the religion of their teachers. Some instances of this effect have occurred in this vicinity; and we have accounts of instances which have occurred in other parts of the country, where convents are more numerous.

The Catholic schools for the education of female youth especially, in some of the Western states, as Kentucky and Missouri, furnish ample accommodations for a large number of pupils. Many Protestant parents send their daughters to these schools for convenience sake, or from necessity, for these schools were early established, and have gained a reputation among the people of those states where the Catholics have been a leading denomination of Christians from the first settlement. This partiality for an education in a convent is likely to remain undisturbed as long as there is a want of respectable Protestant schools in that section of the country. This patronage of convents has been favorable to the formation of a bias in the minds of Protestants, in favor of the Catholic religion; a bias, which will remain and be operative long after the pupils have left the places of their education, and have again mingled with the world, and become interested in its affairs. In this way no small degree of partiality towards the Catholic religion, entertained by Protestants, is generated and perpetuated, as well as for schools in a convent, though, as we believe, they are less favorable to the expansion of the powers of the mind, and less friendly to republican institutions, than those after a Protestant model.

The Ursuline Convent near New Orleans, was established as early as 1725. It is now in a flourishing condition, having 30 nuns, and upwards of 100 pupils. This order of nuns derive their name from St Ursula who is said to have been a daughter of a Prince of Britain, and to have been put to death in the 4th or 5th century, with 11,000 of her virgin companions at Cologne. The order was established by St Angela, at Brescia, in 1537, at first without being bound to the rules of the monastic life, but devoting themselves merely to the practice of Christian charity and the education of children. They have been recognized by several successive Popes, from whom they have received favors. This order is under the superintendence of the Bishops. When other orders have been suppressed by government, this order has been spared on account of their attention to the sick. In 1817, there were 300 convents of these sisters in France. This order of nuns is particularly interesting to us, on account of their late Convent on Mount Benedict, which was founded by John Thayer of Boston,—first established in Boston, in 1820 under the auspices of Drs Cheverus and Maintignon,—removed to Charlestown in 1826,—destroyed by a mob on the night of August 11, 1834,—afterwards removed to Brinley Place, in Roxbury, and a few weeks since closed by the departure of the Superior and some of the nuns for Canada.

St Joseph's Academy for young ladies, situted in St Joseph's Valley, near Emmitsburg, Frederick County, Md., was founded by a society of ladies, known to the public under the name of Sisters of Charity. They were incorporated by the General Assembly of Maryland, in the year 1816. In addition to the buildings originally erected, there is belonging to this institution, a spacious edifice, 150 feet in length, a few years since completed, and calculated to accommodate 200 boarders. This is the most important institution of the kind in the country, in respect to the number of Sisters who are employed as teachers, and the number of branch institutions. In the Laity's Directory the establishment near Emmitsburg is called the "Mother House of the Sisters of Charity." Its branch institutions are in subordination to the parent institution. There are other orders of nuns who have the charge of the pupils in these female seminaries; of whom more will be said in a future number.

These convents and schools for young ladies are to be found in every Catholic Diocess in the country, except that of New York; and according to the public prints, it has recently been proposed to establish a convent at Rochester, where it is said the Catholics are numerous. There are eight in the diocess of St Louis; six in that of Baltimore; five in that of Bardstown and in that of New Orleans; and three in that of Charleston, and in that of Detroit, in which last, it is also stated in the public prints, that the Church of Rome have recently appropriated $60,000 to establish a convent at Bertrand, Michigan.

(*To be continued.*)

FOR THE REGISTER AND OBSERVER.

THE PATRIOT'S HOPE FOR THIS NATION. NO. II.

I think if your readers, heads of families, pay a little attention to the results of Sunday schools upon the minds of their own children, with their parental concern for those children, and their general concern for society will never be satisfied that the Sunday school is the chief dependence for the virtue and wisdom of the children and consequently of the state. They will never believe that the tuition of an hour or two every Sunday, given in any place away from home, among multitudes instead of in retirement, and embracing a small portion of the doctrine of duty, can be more than a very useful auxiliary in the formation of character. We wish to do perfect justice to Sunday schools, to value them just as they ought to be valued and to calculate upon results from them which are likely to gorw out of them, and upon such only.

Sunday schools were at first devised in defect of all other education, for the neglected; poor in England for whom no public nor private school was provided, and to whom no parental care extended the nurture and admonition of the Lord. They were generously intended to seek and to save that which was lost. Previously to that time, the preachers of religion had principally urged parents to cultivate their children at home, but it was the well-dressed parents who attend churches, who heard their exhortations, that could profit by them. We remember a Sermon of Butler, preached before a charitable association in London, that commended the moral welfare of poor and neglected children to the consideration of the religious world, and to public care, about 1730, but this was in advance of the day. Mr Raikes and Mrs Sarah Trimmer were among the earliest benefactors in England of the *reprobate class*, as it may be called. The provision for defect, so much in accordance with primitive Christianity, has enlarged itself to all children of all families, in almost all Christian countries. The stranger will now do the work of the father and mother, and they who used to teach themselves are now employed to teach others. If many take up the work of teaching, many transfer it to others. It is earnestly to be desired that those who teach should be in advance of the instructions they attempt; and it is yet more devoutly to be wished that religious instruction may never be withdrawn by the abundance of aids abroad from its proper place, the domestic abode, and its natural organs, the duly honored father and mother. We could wish that the sentiments and truths of Christianity might be derived less from charity than from inheritance; and that the first and profoundest reception of them may be from parental care and in association with filial reverence. Religion, dissociated from home, made a public affair principally, and taught to classes like grammar and geography, is considerably dissociated from its most endearing and sanctified culture in the young mind, and is very much secularised, without preparation and repetitions of domestic attention.

Because we do not assign the chief place to Sunday schools in the formation of national character, we would not disparage them; but we desire to show their relative importance, and we think that exaggeration of their uses is calculated to increase the reliance of parents upon religious helps out of their particular cognisance, and to diminish that sense of responsibility which dares not transfer a natural duty to any substitute whatsoever. But it will certainly be a beautiful union of the social and domestic duties and virtues when the friend comes in aid of the parent, and the child shall be able to trace back his knowledge and piety from the kindred monitions of his mother's love, and his teacher's disinterested instructions.

Besides the moral power of the parent and the superadded power of the Sunday school, and the Sunday service, a very large reliance of the patriot may be placed in the judicious day school. We are sometimes told that a day school is intended to teach science merely. Those who think thus differ from the most enlightened men of the age, and from the fathers of New England also. Their views of the moral culture by means of the common school are recorded by Mather, and may be interesting to those who trust to all the contributions of knowledge for all the defences of virtue.

The opinion that public schools of a truly moral and rational character may conduce to the correction, subsequent reformation, and high improvement of civilized society, is not new. We have in our posession many interesting facts that go to prove that enlightened communities under Christian influence, have ever regarded the education of the whole people as the only mode of securing the virtue and welfare of the whole. At present we shall offer to our readers only a few examples, drawn from the early reformers and the New England fathers, in support of our assertion, but these go far to commend renewed and improved common schools among ourselves at the present time.

It is believed that the first fruit of the Reformation in Germany was a deep concern for the moral welfare and suitable education of the young. One of the first uses made by the Protestant princes of the revenues of suppressed monasteries was the consecration of them to the foundation of schools. The following is extracted from the ordinances of one of their councils; "We order the provision of suitable Funds for *Schools of Education* adapted to the local circumstances of each district, that youth may be trained up therein in *good morals* and sound learning." This provision doubtless was enjoined by Luther's instructions, and the spirit which suggested it was largely transfused into all who adopted genuine Christianity. It was at the very root of the institutions which have magnified and perpetuated the virtue of this country, and it shed abroad its most powerful influences upon their primitive formation. It was said by Mather, of Jonathan Mitchel, a new England minister of rare ability and authority in his time, that he "was in a special manner *engrossed* by the services of explaining, maintaining, and perfecting those principles whereby the Christian religion must be preserved.—He was himself an accomplished scholar, and he loved a scholar dearly, and his heart was fervently set upon having the land *all over illuminated* with the lights of a learned Education." Mr Mitchel, continues his biographer, "was mightily affected with a passage of Luther's—'If ever there be any considerable blow given to the Devil's Kingdom, it must be by youth excellently educated. And therefore, it is a serious thing, and a thing that hath much of the interest of Christ, and of Christianity in it, that youth be well trained up, and want no helps for that end; that schools, and school-masters, and poor scholars be maintained. It is the flourishing of a Commonwealth to be well furnished with learned, worthy and able men for all purposes. And God will not give us such men by miracle, seeing he hath vouchsafed us other ways and means to obtain them. We shall never long retain the gospel without the help of learning. And if we have no regard unto Religion, even the outward prosperity of a

people in this world would necessarily require schools and learned men.' "

Mr Mitchel was often frustrated in his exertions, and would say in his despondency "Sometimes I am ready to resolve to put forth myself no more in *public work*, but keep myself silent and unengaged as I see others do."

FOR THE REGISTER AND OBSERVER.

TEMPERANCE.

EXTRACT FROM A MANUSCRIPT ADDRESS OF THE LATE REV. BERNARD WHITMAN.

Some of the many evils which ardent spirit produces in the community. In the first place, then, look at the *expense*. You are talking about the scarcity of money. You are complaining of your taxes. You think it costs a great sum to support schools. You have little or nothing to contribute to benevolent objects. You complain of the high salaries paid to our town, county and state officers. You are unwilling to be more heavily assessed for the maintenance of christian institutions. Is it not right then that I should appeal to your avarice, the lowest motive in your soul? Certainly. What then does it cost the United States, every year, for ardent spirit? One hundred millions of dollars! Yes; one hundred millions of dollars are every year expended in our country for that which does no good to any one; for that which is productive of an infinite train of evils. This is according to the calculation of those qualified to estimate the amount expended for this article, and its attendant consequences. Now calculate the expense of a state, a county, a town. Nay, calculate your own expenditure for the article. Above all, ascertain how much your drunken neighbor, whose family has not the necessaries of life, expends for this destructive poison; and you will be astonished at the amount. You will find that more property is annually wasted in most of our towns for this accursed drink, than would support your schools, your clergy, your almshouse, and your benevolent societies. And shall not this consideration awaken you to a sense of duty?

In the second place, take a survey of *pauperism* as it exists in our alms-houses. How many of the number who are supported at public expense were reduced to poverty by the use of ardent spirit? An accurate estimate has been made. In some towns nine in ten, and in others not so many. But it is fully ascertained that three fourths of all the paupers in this commonwealth were made so by the direct or indirect use of this poison. Yes; three quarters of all the pauperism in this state may be traced to intemperance. Here again you are paying hundreds of thousands of dollars annually for drunkenness; yes, for drunkenness. It is best to call things by right names. It is not paid for poverty; for had there been no ardent spirit this expense would not have occurred. Then look at the various evils connected with this condition. The suspicions of the virtuous wife and mother, that the husband and father is going the downward road to ruin. The deprivation all the members of the family must experience of many of the comforts of life. The abusive conduct and language of the debased head of the family; and the untold sufferings of all the children. The breaking up of the household. The scattering of the children. The destruction of hopes and joys innumerable. No language can describe the evils which attend upon intemperance when it is reducing a family to poverty, and preparing them for the poor-house. Let your own imagination conceive the whole process, and I think you will regard pauperism as no slight evil. And shall not this consideration arouse your attention to this subject of intemperance? Will you not see that temperate drinking is the school of drunkenness. Will you not understand that drunkenness is the nursery of poverty and wretchedness?

In the third place, view the subject of *insanity*. Can man suffer a worse evil than to be deprived of the use of his reason? Does any sight give us more exquisite anguish than the appearance of the maniac? Many of this unhappy class of our fellow men are in hospitals. And how large a proportion of the whole, think ye, were injured by the use of ardent spirit? According to the testimony of those who have investigated this subject, one half of the deranged persons in this state were made so by the use of this soul-destroying poison; and physicians think another quarter may be added to this amount. What a melancholy reflection. To say nothing of the expense attending their support, how much misery has their derangement caused others? we never can tell. Have you the feelings of men? Are you willing that ardent spirit should year after year keep your asylums filled with wretched maniacs? What would be your feelings if the son of your affections should become a victim to the destroyer? But I will forbear. Let this consideration dwell in your minds, and if you love your neighbors as yourselves, you will not long hesitate as to your course of duty.

In the fourth place, look at the *crimes* of our land; theft, arson, robbery, piracy, murder. You know that numbers are every year detected and pumished for being engaged in some one or more of these violations of justice. How large a proportion of the whole do you suppose are instigated to the commission of the crimes, which deprives them of their liberty or their life, by ardent spirit? Seven out of eight. Yes, this is the testimony of competent judges. Not to say anything of the expense attending all these prosecutions, and the waste of property in various other ways, what an amount of wickedness and misery is connected with this unprincipled class of the community. When you consider that seven eighths of all this expense and wretchedness may be traced directly or indirectly to the vile produce of the still, will you not arise for the destruction of this terrible enemy to virtue and happiness? If you are safe yourself, you know others are not, you know your children are exposed to the temptation. And will you run the risk of their conflict with a foe which has destroyed its thousands? Will you not rather rise at once and remove this exciting cause of so much crime from our land?

In the fifth place, look at the *destruction of human life*, which ardent spirit causes. You read scarcely a paper but you notice an account of some deaths by intemperance. One is drowned and another is frozen; one is crushed beneath a wheel and another falls into the fire; one is killed in an affray and another kills himself. And how many drop into the drunkard's grave in the course of one year in this country! Not less than thirty thousand. Thirty thousand drunkards rushing unprepared into the presence of Almighty God! The thought is overwhelming. When therefore you consider the infinite evils produced by this poison; the great expence, the horrors of poverty, the wretchedness of insanity, the misery of crime, the drunkard's death and future portion, how can you hesitate to engage in this cause; how can you delay while such suffering is to be found in every village! Will you not satisfy your own conscience in this matter? Will you not act as you will wish you had done when you are prostrated on the bed of death? as you will wish you had done, when you meet the polluted souls of the intemperate at the bar of God? Yes; I know that every respectable man must feel it his duty to adopt the principle of entire abstinence as the only infallible remedy for intemperance.

CHRISTIAN REGISTER.

BOSTON, AUGUST 15, 1835.

ROMANISM.

In what we said last upon the subject of Romanism we endeavored to expound the state of the controversy as maintained by one of our Protestant brethren who has taken a leading part in it. Dr Beecher, in his "Plea for the West," says that he does not regard this controversy as an "ecclesiastical quarrel," otherwise than as the Catholic church is allied to despotic power; and the author of the "Foreign Conspiracy" founds his warnings upon the same basis. The policy of the Catholics then is a far-reaching policy, aiming not directly at the destruction of Protestantism, but at such influence or control in the great body politic, as shall ultimately enable them to crush it by the weight of the civil power, and incorporate their church with our civil institutions, as the only true church, to the exclusion of all others. To this great consummation, then, all the efforts of the Catholics to spread their religion in this country by means of the increase of foreign emigrants and of proselyting the Americans, are directed. The aid which they receive from foreign governments is all directed to this end; it does not grow out of love or veneration for their Church or religion as such, but out of their love of power and the distant hope that it may be made an instrument of destroying a free government; a government too remote from them, we should think, and too little known by their subjects, to do much harm by its example of civil and religious freedom, unless, in despite of the sagacious calculations of the political and religious jesuits of Austria, their German emigrants should chance to catch the contagion—for liberty is very contagious. Would not such deep politicians, having the ultimate aim ascribed to them, be apt to weigh such probabilities? They know at home, they know from the Catholic Swiss Cantons, they know from Ireland, that Catholics love civil liberty as well as Protestants, if they do not know so well how to use it.

The author of the Plea for the West appears to assume not only that Papacy is just what it was in the dark ages, and in the plenitude of prosperity, in regard to its claims of temporal power; but also that the Catholic laity in all countries, from the most enlightened statesman to the lowest menial, are mere pliant instruments of the hierarchy. Individual exceptions may be found; and they are to be regarded as exceptions. If the laity are not such instruments, ever ready to execute the political machinations of the priesthood, then the author of the Plea, instead of being a true watchman, has raised a false alarm.

"For all the political bearings," he says, "of their unchangeable and infallible creed, and for all the deeds of persecution and blood, JUSTIFIED BY THEIR PRINCIPLES, *and perpetuated by Catholic powers, and not disavowed by his holiness or by a council*, THE CATHOLIC CHURCH IS ACCOUNTABLE, whatever may be the personal opinion of particular individuals or particular departments of that great community."

As to the infallible creed of that church, we do not think that the author of the Plea or any body else knows what it is, unless its infallible creed means the creed, or belief, or pretence of its own infallibility. Like some other infallible churches its acts and decrees have been, at different times, exceedingly capricious and contradictory; and its only consistency, besides perpetuating the hierarchy, has been that of keeping the mass of the people ignorant, enslaving them to foolish superstitions, and making them regard with reverence and awe the mediation of the priesthood, instead of that of the great Head of the church.

We come now to the very important question whether the Catholic church as one united body, is now accountable for the political bearings of its infallible creed, and for all the cruelty and iniquity of the church, justified by its principles, and not disavowed by the highest authority in that church. It will be observed that in the passage already quoted from Dr Beecher's Plea for the West, there is no limitation of time or place. The most extravagant pretensions of the Catholic Church in the height of its domination, around the papal see, may now be justly ascribed to the whole and all its parts, however explicitly all the parts, the Pope excepted, may abjure those pretensions; abjure them openly, uncontradicted and unrebuked by Pope or general council. Thus it is implied by the author of the Plea, that "Catholics are taught to believe," "that to the Pope belongs the right of interference with the political concerns of nations, enforced by his authority over the consciences of Catholics, and his power to corroborate or to cancel their oath of allegiance, and to sway them to obedience or insurrection by the power of life or death eternal." Have the Catholics then cheated and cajoled the wisest statesmen of Great Britain and of the United States, so as to share not only in the full rights of citizens, but in civil offices of honor and trust, by false pretences, by the vilest perjury? Have those statesmen been so deplorably ignorat of civil and canon law, as to admit to equal privileges with other inhabitants, men who are bound by a higher allegiance (if we can use the phrase without a contradiction of terms); an allegiance which, in the court of conscience, is such that they may be not only absolved from their obligations as citizens, but may be *swayed to insurrection?* What is the oath taken by British Catholics when they are admitted to the elective franchise? It is that they "do not believe that the Pope of Rome, or any other foreign Prince, Prelate, State or Potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority or preeminence, directly or indirectly, within this realm." Bishop England, in an Address to the Convention of the Roman Catholic Church of Georgia, speaking of the alleged "conspiracy" of the Roman Catholics against our liberties, makes the following remarks, which will probably be new to many of our readers, and which they, of course, will appreciate according to their own notions of their value:

If there be such a conspiracy, I am one of the conspirators. If I be unfaithful to the republic, I am a perjurer; for I have deliberately and formally pledged my solemn oath to bear true allegiance to the United States of America. If I have entertained a thought against that allegiance, I am inexcusably ungrateful; for since I placed myself under her protection, the republic has sustained and cherished and upheld me, both at home and abroad.—Should I hesitate to prefer such a government, I should deserve compassion for my imbecility and suffering for my folly; because I have experienced elsewhere the evils, I have witnessed the crimes and I have wept over the ruin that inevitably followed from civil or political distinctions and preferences and partialities because of difference of religion, in countries where there existed the misfortune of religious separation. Mark then the extent of our conspiracy.

The same Bishop, in his discourse before Congress, (which discourse is in print), thus affirms:

"I would not allow to the Pope or to any Bishop of our church, outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must from the view which I have taken, see the plain distinction between spiritual authority, and a right to interfere in the regulation of human government or civil concerns.

* * * * * * *

If that tribunal which is established by the Creator to testify to me what he has revealed, and to make the necessary regulations of discipline for the government of the church, shall presume to go beyond that boundary which circumscribes its power, its acts are invalid, my rights are not to be destroyed by its usurpation, and there is no principle of my creed which prevents my using my natural right of proper resistance to any tyrannical usurpation.

* * * * * * *

We do not believe that God gave to the church any power to interfere with our civil rights, or our civil concerns."

Now in what way are we to understand that "the Catholics are taught to believe" that the Pope has "power to cancel their oath of allegiance, and sway them to insurrection"? It is the priests, say the *ultra* anti-catholics, who teach every thing to their ignorant devotees, that they are permitted to know or believe, in respect to political and ecclesiastical affairs. It is the priests then we suppose who teach them that the Pope can absolve them from their allegiance, and turn them into rebels, and, if they lose their heads, send them straight to heaven. But here is the chief of one body of the priesthood, who publishes through the land, upon two occasions, that it is no such thing. The Doctors of the Sorbonne and the Principals and Professors of other Catholic Universities on the Continent of Europe, told Mr Pitt forty seven years ago, that it was no such thing; and the Catholics of England told him the same. They all concurred in testifying that neither the Pope, nor Cardinals, nor any body of men, nor any individual of the church of Rome has any civil authority in the realm of Great Britain.

We would therefore fain see the facts on which the insinuation is founded, that the Catholics are taught to believe that the Pope has such a power in civil matters. We wish to know the whole truth of a matter in which we are so deeply concerned. For in regard to the purity and safety of our civil and religious institutions, we do not acknowledge ourselves behind the chiefest of the anti-catholics; and we will do as much, according to our poor ability, for the maintenance of our free institutions, as the most clamorous of them all. If we have welcomed to the enjoyment of these institutions a host of perjured miscreants, let us know the fact; let the fact be proved, and we will unite with the friends of the Union in strenuous endeavors to exclude from the Republic the vipers which, warmed in her bosom, are infusing their fatal poison into her veins.

We shall take another opportunity to remark upon the rule laid down by the author of the Plea for the West, which makes the existing Catholic Church accountable for all its cruelty and wickedness in all past ages, unless the principles from which they proceeded are formally disavowed.

EXERCISES ON THE SHORTER CATECHISM

We find in the Recorder of last week a communication concerning a book with the above title, of a very remarkable kind, on which we should have been pleased to see the comments of the Editor. The writer thus begins:

This is the title of a little book of 93 pages, recently published by the Massachusetts S. S. Society. It has already been introduced into quite a number of Sabbath Schools; and as its character becomes generally known, it will probably be introduced into most of the principal schools connected with that Society. To facilitate this object, will you have the goodness to give your readers the following *specimen* of the work?

Q. 25. How does Christ execute the office of a Priest?

A. Christ executeth the office of a Priest, in his once offering up of himself a sacrifice,* to satisfy divine justice,† and reconcile us to God;‡ and in making continual intercession for us.§

Then follow twenty-nine subordinate questions relating to the same subject, which we omit, and pass to the explanatory note and the notes referred to above.

25. *Offering up of himself a sacrifice*, Giving himself freely to suffer death, and the punishment of sin, in the place of sinners.—*Satisfy divine justice*, Pay fully the just and righteous demands of God's justice.—*Reconcile us*, Make us at peace with, and willing to submit.—*Intercession*, Prayers to God.

* Heb. 9: 26. But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Eph. 5: 2.—† 1 John 2: 2. He is the propitiation for our sins.—‡ Eph. 2: 16. That he might reconcile both unto God in one body by the cross, having slain the enmity thereby. § Heb. 7: 25. He ever liveth to make intercession for them.

The learner should prepare himself to answer all the questions in the exercise, give the explanations of the difficult words and phrases, and form the explanations into a paraphrase; thus,

'Christ executeth the office of a Priest once in his [giving himself freely to suffer death, and the punishment of sin, in the place of sinners] to [pay fully the just and righteous demands of God's justice] and [make us at peace with, and willing to submit to God] for us.'

Many have complained that our Sabbath School instrustion is becoming too superficial—that the fundamentals in religion have too little prominence, and that we are the only denomination who leave their children untaught in the great doctrines of the Bible, as understood and believed by that denomination. Now it is believed most of these grounds of complaint will be obviated by the introduction of the 'Exercises.' Here the learner will be taught to THINK and REASON. Here will be found the best compend of the doctrines of the Bible, the world ever saw. Take away the doctrines exhibited in this little Manual, and you take away the *foundation* of the Church, and all is lost. Here are given the character, and perfections and works of God—the creation, original character, fall and redemption of men—our duties to God, to one another and to ourselves, as exhibited in the moral law, &c. Now these doctrines *must* be *taught* to our children, for they are among the fundamental truths of the Bible, and that teacher who cannot engage heartily in teaching these truths, had better sit as a learner. Will not every pastor and superintendent examine the specimen above, and take measures for the introduction of this work either as a monthly exercise in the school, or as the regular text book, until the minds of all our youth shall here become thoroughly embued with the important truths? B.

Such are the modes proposed to enlighten the children of Christian parents in this age. Can any parents be so blind as to send their children to schools where such teaching as this is adopted?

The Assembly's Catechism has fortunately been suffered to repose of late years. In the attempts to revive it, it would be natural to look for those modifications of its doctrines which Calvinism itself has undergone among the professedly orthodox. But no! From the specimen here given it should seem that pains is taken to make its doctrines more revolting to sensible and pious minds, in the commentary than it is in the text.

The catechism speaks of Christ's "offering up of himself a sacrifice, to satisfy divine justice." The S. S. commentary speaks of his suffering the "*punishment* of sin, in the place of sinners"; of his "paying fully the just and righteous demands of God's justice." But what saith the scriptures? Christ hath "put away sin by the sacrifice of himself." He hath "suffered, the just for the unjust, that he might bring us to God." Is any thing said of *panishment*; the punishment, by the Father himself, of the messenger of his love; and that too the punishment of sin? Jesus in his office of priest, was "touched with the feeling of our infirmities," was tried like ourselves yet without sin. He fell a sacrifice, a voluntary sacrifice, predicted by himself, to the preaching of God's everlasting truth. The strongest expression relating to Christ's priestly office, his saving or reclaiming men from sin, is that in which it is said, "He [God] hath made him sin for us, who knew no sin." But one would suppose, that every person who has any respect for the honor or the word of God, would rather explain this passage according to its *true* import, than exaggerate its literal meaning, by the addition of *punishment*. It is not said Christ was made a sinner for us; if it were, the connection of punishment would be intelligible; but the punishment of sin, of an abstraction, in him, or the punishment of him under a fiction that the sins of the world centred in him, is one of those extraordinary human inventions which, we had supposed, the orthodox of New England would never wish to have revived again. The only way in which we can conceive that Christ was made sin for us, for mankind, must be by the sufferings and death which he endured in establishing his kingdom, in a sinful world, and reclaiming mankind from their sins. We had supposed, if the time had not already come, it was not far distant, when all divines on this side the North River, would cease to defend the doctrine of a vicarious sacrifice.

PROTESTANT POPERY.

We copy the following article with the above title, from the New Hampshire [Keene] Sentinel. The prefatory remarks to the "Charges" and the "Letter" are by the Editor of that paper. We have nothing to add, except that we do not regard the act here exposed, and the manner of it, as imputable to the orthodox clergy and churches of the congregational order, generally; but we consider this as a case *sui generis*.

The letter, which we have given below, was put into our hands for perusal, with liberty, if we chose, to publish it. And as it exhibits a more perfect specimen of Protestant Popery, than we remember for some time to have met with, we have thought best to lay it before our readers. The young lady to whom it was addressed, became several years ago, *when quite young*, a member of the "Union Church," in Groton, Mass. joining it, with many others, in a season of great religious excitement. Some two or three years ago, she began, we are told, to attend the Unitarian meeting in that place; and hearing nothing but what seemed to her to be true and edifying, she continued, from time to time, to frequent the Unitarian place of worship. The result was that she became a Unitarian. Feeling it to be her duty, at length, to ask a dismission from the Union Church and a recommendation to the Church of the First Parish, she waited upon one of the Deacons and signified her desire to that effect. A dismission, she was told, could not be granted her, but that she would be excommunicated, if she continued to absent herself from the word and ordinances, on which she had bound herself, by the most solemn vows, to attend. This threat proved of no avail, a course of discipline was begun with her, which was protracted, we are informed, for more than a year. Committee after committee was sent to her; letter after letter was addressed to her; and when it was found that she could neither be cajoled nor intimidated, the bull of excommunication was issued. The charges alleged against her were as follows:

"1st. You have ceased to walk with the Union Church in attendance to [on] the word and ordinances of the gospel, thereby violating your covenant vows.

"2d. You have given attendance to the ministrations of another gospel, which is not the gospel of Jesus Christ, thus putting yourself in temptation, and giving occasion to the enemies of the cross to reproach. And, also,

"3d. You have neglected to answer to the call of the Church as above, thus virtually refusing to submit to the rules of the government and discipline."

This is the whole head and front of her offending—the *only* cause of "grief" which the church ever pretended to have in relation to her. This is the "sin," the heinous and awful sin for which she was cut off from the visible "kingdom of Christ," and so coolly consigned over to the "kingdom of Satan," and told, moreover, that this "just sentence" was but the earnest and "representative of a more dreadful one" that would be passed upon her at the last day. But lest our readers should begin to think that we are exaggerating the arrogance and presumption manifested in this business, we will let the last letter (we have three before us) speak for itself.

To Miss Sally Ann Park,—

It has become my painful duty, as Pastor of the Union Church to address to you a third communication in their behalf. With much prayer they have for a long time had under consideration your past violation of that covenant which you assumed with them to be the Lord's; and by all means which the gospel points out have sought to awaken your mind to the perception of obligation to God and to them. Grieved and wounded in the reproach brought upon the cause they love and the Savior who has purchased both them and you by his blood, they were still unwilling to believe that you had utterly renounced those vows, which in the presence of God, angels and men, you took upon yourself, promising to walk with the Union Church in the doctrines and ordinances of the gospel. They are not unmindful of the obstacles sometimes thrown in the way of those who would serve Christ, from the friendships and attachments of the world, and of the strong resolution it oftentimes requires, *to forsake all for Christ.*—They have therefore waited with the greater forbearance, and the stronger hope that you would be persuaded of duty to Christ, and gain strength from God to resist the influence of such attachments, and discharge those obligations to the Great Head of the Church, which are paramount to all others. This hope, however, they are now compelled, by your refusal to notice their repeated warnings, to relinquish. They remember, too, that the Great Head of the Church has said, *He that loveth father or mother more than me, is not worthy of me.*

With these views and feelings, after having faithfully warned and exhorted you to return to their communion, and having used all proper means to secure such a result, they did, on the 3d of January, 1835, at a regular church meeting, unanimously and solemnly *vote*—"That Miss Sally Ann Park be, and hereby is, *excommunicated* from this Church."

To this painful action they have felt themselves urged by the consideration of that holiness which the Church of God is ever bound to maintain;—holiness which cannot cherish that which offends or brings reproach, and of the transcendant holiness of the Great Head of the Church, who hates sin (especially in his own body, which is the Church) with an infinite hatred.

It has therefore become my solemn and painful duty to declare, and I do, in the name of the Lord Jesus Christ, and in behalf, and by vote, of his people, hereby declare you to be CUT OFF (as your sin has virtually done it before) from the privileges and expectations of such as are in covenant with the Churches of Christ.

I declare you to belong, visibly, no longer to the kingdom of Christ, but to the kingdom of Satan, the Ruler of the darkness of this world. As one that walks disorderly, the followers of our Lord are henceforth to withdraw from you.

And this just sentence is now passed upon you, as the representative of a sentence much more dreadful, to be passed upon you in that day when the Lord Jesus Christ shall come to judge the world, unless it be prevented by a seasonable repentance.

In making known to you this solemn decision of the Church with which you once covenanted, we would not fail to remind you of the abounding mercy of our God towards those who seasonably repent; and once more affectionately to entreat you to remember your vows to God; to consider your way and return by humiliation and repentance to the Lord who bought you, so that he may give you remission of sin, and an inheritance among them that are sanctified;—which may God of his infinite mercy bestow for Jesus Christ's sake. Amen.

In behalf and by vote of the Union Church,
CHARLES B. KITTREDGE, Pastor.
Groton, Jan. 5, 1835.

The Editor of the Sentinel says in his comments at the close of the letter,

The rule, in such cases, in this vicinity, is, in substance, to grant a simple dismission, with the addition, that whenever the person dismissed shall become a member of another *body*, (the word *Church* is studiously avoided) he, or she, will no longer be under our watchful care.

COMMON VERSION OF THE OLD AND NEW TESTAMENT.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

Sir,—The common version of the Old and New Testaments has been the subject of a good deal of criticism, and many passages have been elucidated; but many still remain to be explained in English of the present day, in order to be made intelligible to common readers.

Dr Webster has had the boldness to attempt an entire revision of the English text; and, like most commentators and interpreters he has done very well in all the easy passages, which would never embarrass a reader of tolerable information. For instance; for the old fashioned "unto" he substitutes "to"; for "wherefore" he uses "why;" for "wherein, whereon" &c., he says, in more genteel phrase, "in which, on which," &c. In some other instances, he goes a little beyond such simple alterations; as when he says "evening" for "even-tide," "kinsmen" for "kinsfolk" "male-child" for "man-child" "interest" for "usury." In other cases, again, he has attempted a higher species of criticism, but, I think, not with so much success; as for example when he asserts (what I cannot yet believe to be true) that "the fact undoubtedly is," the phrase "God speed" was originally "good speed"; with some others of a similar character.

But I observe, that he has omitted to give explanations of several difficult words which were formerly used in a sense very different from that of the present day. Whether he passed over them because they were too plain in his mind to need explanation, or because they required more investigation than he was able to give, I have no means of determining. I beg leave, however, to submit to your better judgment, two or three of them which have occurred to me without a particular examination of his "improved version."

In 1 Sam. 15, 18, we read in our common version—"And the Lord sent thee a *journey* and said, go and utterly destroy the sinners," &c. Now the English word *journey*, as used at this day, conveys a very different meaning from that of a warlike expedition or enterprise, as it should be rendered, conformably to Dr Webster's plan of making the meaning of the bible plain to every capacity. The word journey, as every body knows, is from the French *journee*, and imported formerly something to be done in a day; from which we have our word *journeyman*, one who (formerly) worked by the day.

Again; in 1 Sam. 27, 10, our version says—"Whither have ye made a *road* to day? And David said, against the south of Judah, and against the south of the Jerahmeelites and against the south of the Kenites." Now what idea does an unlearned reader receive from the expression of "making a road" against those different countries or nations? The meaning is, whither have ye made an incursion, an in*road*, or marauding expedition. The word "road," in the form of *rode* or *raid*, according to English writers, is not yet forgotten by the border people of Great Britain. Spenser says, too,—

"In these wild desarts where she now abode
There dwelt a salvage nation, which did live
Of stealth and spoil and making nightly *road*
Into their neighbors' borders &c.
F. Queen, vi, 8, 35.

Other examples may be found in Dr Webster's version of the Scriptures, where the text still remains unexplained; and though petty alterations, like some I have mentioned, may give a modern air to the venerable old version, I must acknowledge my disappointment in some other and more important particulars; and the old question still recurs, whether it is best to alter the text at all, or to leave it entire and explain it by notes, as we do the text of other ancient writings.

AN INQUIRER.

SHALL NOTHING BE DONE TO ENCOURAGE LABORERS IN THE MINISTRY.

TO THE EDITOR OF THE CHRISTIAN REGISTER.

The question proposed above has often been asked, and much has been said about it—*but*, alas! how very little has been done to what might and ought to be accomplished. I have painfully felt this deficiency in what I have witnessed during a short tour in Maine and New Hampshire. I have visited towns, where inhabitants are well disposed to do something for the support of a liberal minister but not enough to encourage a man of good capacity. There are many places where $150, or $200 can be raised, and provided a like sum could be had from some other source, preaching might be regularly sustained in these places. I know of at least four towns within a days ride of Boston, which are thus situated. They have no preaching, however, and nothing is done to my knowledge to obtain laborers. On the oteer hand, our Trinitarian friends are urging forward every young man they can get, and make every possible effort and provision for his maintainance; while others, equally as devout to the cause of human improvement and salvation, are suffered to remain inactive, for want of help and encouragement. They cannot and will not subscribe to articles of faith which they do not believe, and therefore they must seek some other mode of living, instead of devoting themselves to the Christian ministry.

Now these things ought not so to be. If Trinitarians can advance their cause by the employment of poor, but respectable young men, why should *we* neglect to encourage them? There surely is a great holding back on this subject, upon which I have spoken on several occasions. There are no doubt, fit laborers who would enter the field if any encouragement were given. We want plain, practical, matter-of-fact men in this work; those too who are not afraid to declare the whole counsel of God; those who will present the Bible as it is, for the man of our counsel, ad enforce its doctrines by the example of a holy life and a godly conversation.

We all know that our Trinitarian brethren regard us as *enemies* to evangelical piety, and so represent us. But no matter. If our service is in some respects different from theirs, it is not for us to undervalue its importance or to abandon it. We are charged with the duty of exposing the hoary errors that have grown over the ark of our religion; to strip it of the moss, that threatens it with decay. It is our duty to show that the truth as it is in Jesus, is altogether a very different thing from the speculations of Augustin and the mysteries of Athanasius. We are called to give our testimony to those holy truths, which we believe Jesus taught as the essence of true religion, and which have been well nigh forgotten amid the feuds of theologians and the contest for Creeds. A solemn charge is laid upon us. A weighty trust is committed to us by God's own hand. Words cannot describe our responsibility. The heart of man cannot feel it enough. To promote the spirit of Jesus, without the traditions of Judaism; to kindle up a love for man and inspire a reverence for God, free from the legends of dark ages; to diffuse a religion of power and might—a religion of purity, gentleness and peace—a religion of the spirit and of the heart—a religion which tends to unite the whole family of man, as a band of brothers, in the worship of a common Father in Heaven,—Is not this enough to make us active? Here is a work for us to do, which may well call forth the zeal of all good men; nay, of the blessed angels of God, if permitted to take part in its fulfilment. Let us then, look about us, and see that encouragement is given for those to enter upon this blessed work whose hearts God has disposed thereto. Young men can be had if

anything is done to support them. Now, I close as I began, by asking, Shall nothing be done to enbourage laborers in thd Ministry?

A LAYMAN.

Paris, Oxford Co. Me. Aug. 1835.

HINGHAM FAIR.

We understand that this Fair, which had been previously announced, was held on Thursday of last week, in "Tranquillity Grove," a beautiful, secluded spot, about half a mile from the village; and though, unfortunately, a rain came on just at the time of assembling, yet the benevolent projectors of the scheme collected the sum of $400 for the object proposed,—from which a few expenses are to be deducted.

The proceeds are for the benefit of the Divinity College at Cambridge, "the only theological seminary," as a friend of ours once remarked, "in the Western hemisphere, where Christianity is taught unincumbered by creeds. From Terra del Fuego to the Arctic sea, from the Land of Fire to the Land of Frost, there is not one theological institution, save this, which is untramelled by confessions of faith."

Now why should not other parishes, which have the same kind feelings to the school at Cambridge, follow the example of its Hingham friends. They might, if they chose to aid it by contributions procured in a different way, and if they could not aid it to the same extent, do something for its benefit, and thus assist in providing laborers in our Churches proportioned to the increasing demand for them.

REVERENCE FOR CREEDS.

Among the closing remarks of Dr Beecher, in his defence against the accusation of heresy, we find the following rash affirmations.

"The longer I study the Confession of Faith and Catechism, and the more I compare them *with the Scriptural proofs* there cited, the more I admire that strength of intellect and that burning piety, the evidence of which is resplendent throughout the work. And instead of wishing it remodeled, if I ever refuse to stand up against any such proposition, may my right hand forget its cunning and may my tongue cleave to the roof of my mouth. I intend to introduce it, as a text book in the Theological Seminary over which I preside. I consider it the most admirable system of comparative theology which the world ever saw. While it speaks the truth, it is so constructed as to give a back stroke at errors of all sorts; and I fully believe it furnishes a better foundation for a sound theological education, than all the other text books which have ever been adopted."

It should be remembered that Dr Beecher once had scruples respecting these standards; that it was by long and laborious study that he found out they were reconcilable to his Bible and to his common sense creed; that about one moiety of the Presbyterian Church is opposed to his interpretation of the standards, believing that his much-study has made him mad, and that he has mistaken their import in things essential; and that his growing love for the catechism and confession and his zeal for their inviolable preservation, reach their maximum towards the close of his able defence.

CHRISTIAN EXAMINER.

In speaking of a Review, in the last Christian Examiner, of a work entitled "Essay on the Moral Constitution and History of Man," we inadvertently called it Tait's Essay &c., using the publisher's name for that of the author. The work is anonymous, but we are told the author is William Burns, a Scotchman, who is also "the author of some tracts on Methodism and on the spirit of Christianity. He was originally a mechanic, but has for several years devoted himself to moral and religious inquiries. Though somewhat of a heavy writer, as to his style, he is a profound thinker, and his writings deserve well to be studied."

NEW PUBLICATIONS.

On the Preaching of our Savior. A Sermon delivered at the Ordination of Joseph Angier, as Pastor of the First Congregational Church in New Bedford, May 20, 1835. By Rev. Orville Dewey. New Bedford: Benjamin T. Congdon. 1835.

We should be pleased to speak of this sermon, at considerable length, proportioned in some measure to the importance of the subject and the ability with which it is treated. But we can say only that the author has illustrated in a very striking and affecting manner our Savior's doctrine, or modes of teaching; how it was the declaring of truth, not in the abstract, but "as it is in the human heart;" how he addressed himself to the case immediately before him and not to another; and how natural and unconstrained was his manner of teaching and exhorting, at all times.

These things he aims to bring home and apply to the present preachers of the truth as it is in Jesus, who are above all things urged to believe that "self study is the secret of preaching."

We are requested by the publisher to mention that a few copies of this Sermon are for sale at 134 Washington street.

An Introduction to the Latin Language. By Samuel Willard, A. A. S., author of the 'Franklin Primer,' 'the Popular Reader,' &c. Boston: Hilliard, Gray, & Co. 1835.

This volume comprises 1st, the principles and forms of grammar; 2d Extracts from the Classics, and other exercises for parsing and translating; 3d. Notes and translations, to aid the learner; and 4th. A Vocabulary.

It is a great object with the author to proceed by such gradations as shall enable the learner to go on understandingly, and to avoid anticipating any thing which follows that which immediately demands the attention of the pupil or the self teaching student.

We cannot now speak particularly of the manner in which the author has accomplished his work; but it seems to us far better adapted to effect progress without the usual weariness and discouragements that attend it, and at the same time more thoroughly and understandingly, than any Introduction to the study of an ancient language which has ever fallen under our notice.

FOR THE REGISTER AND OBSERVER.

WATERSTON'S ADDRESS.

An address by R. C. WATERSTON of this city delivered before the Sunday School Society of Newburyport, at their third Anniversary, July 26 1835, has just fallen under my eye. The subject of the Address is, "The importance of religious instruction, the capacity of the child to receive it, and the duties which necessarily follow." The principle "that the true education is the religious education," is developed with great beauty and ability. The child is shown to possess Love, Faith and Spirituality, the elements of a religious character. The obligation of parents to cultivate this nature is urged with great earnestness. The Sunday School is spoken of, "as an assistance to the parent, in bringing out the spiritual nature, in teaching Christian duty." The maxims addressed to teachers are the result of experience and of profound reflection.

One extract must suffice as a specimen of the style.

"The true impulse to improvement is not knowledge, but the indwelling spirit of religion. The child must not only *know*, but *feel*. He must be taught to love prayer, and to follow meekly in the steps of Jesus. Natural History is well. The Evidences are well. Catechisms are well. But they are all of little or no value, without the true spirit of religion. We should then bear in mind, that our work is to infuse this spirit; and we should ask ourselves in all that we do—Am I making this my aim? Is this the object of my prayers?"

Every teacher should possess himself of a copy of this address; and we regret on this account that but a limited number of copies is for sale in the city.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

THOMAS A. RICH.

Died at Cohasset, July 24 1835, Thomas A. Rich, in the 21 year of his age.

Mr Rich was a member of the senior class in Harvard University. Much beloved while he lived, he died deeply lamented by his connexions and all who knew him.

The character of Rich is peculiarly interesting to those who knew him, and the early extinction of all his earthly prospects, the occasion of painful regret. He had a manly form, and a countenance expressive of intelligence and benevolence. His love of knowledge early appeared. His books seemed always dearer to him, than the sports of his playful school fellows; and after the requisite preparation he entered the University. Retiring in his disposition and habits, he formed an intimacy with few of his class, or the members of the University. Averse to all ostentation of superiority of talents and attainments so common among those who ought to love one another; he yet maintained a very respectable standing in his class, and was by them, it is said, generally beloved. He was conscious of possessing powers, which ought to be cultivated with industry, but never appeared to envy the excellence or fame of any one. Although attentive to acquaint himself fully with the regular exercises required in the institution; yet the course of his studies was shaped less with a view to fame or the honors of college, as they are called, than to his preparation for future public usefulness. He investigated with delight the tendency of all the laws of God in the physical and moral world, to promote the wellbeing of the numerous creatures around him. He loved to study the history of divine providence with our race, and the evidences God has made to accompany divine revelation. From the contemplation of human benefactors, ancient and modern, he endeavored to learn the best way and [illegible] on the human mind. He studied music as a science, and seemed to have an innate taste for drawing, insomuch that with his leaden pencil, he could quickly sketch the features of any face, much to the life.

But he was especially distinguished for the purity of his moral character. Early initiated into the school of Christ by baptism, he was educated in that school, the best in the world, and he imbibed the spirit of its master. He was never, it is believed, led into temptation to any vice, or excess in the indulgence of passion and appetite, greater than he was able to resist, or to sustain with innocency. He loved the truth; he loved to be kind. Acquainted with the fatal nature of his disease, the president remarked, that he regretted his case, and added, his conduct at the University has been perfectly correct. Bereft of his mother when an infant, although cherished by a grand parent and a sister of his mother, with such untiring care and kindness, as scarcely allowed him to feel his loss, yet he probably learned in childhood the brittle tie that connects the dearest friends on earth, and to extend his thoughts to a better world, where he hoped hereafter to meet his virtuous departed mother. He became sober minded, and learned to love and obey his Creator. And when called to deplore the loss of his father, who followed his mother to the other world, though cheerful in his intercourse with friends, yet his countenance was usually sedate, and the cast of his mind more pensive than gay.

The seeds of his disease, though we believe early in the constitution, did not develop themselves so as to interrupt his collegiate and miscellaneous studies, till near the commencement of his last term at the University. A respectable part had been assigned him, for the last public exhibition in the class, which he wrote in a style neat and forceful, and replete with pertinent sentiments; but his health did not permit him to exhibit it. He pursued his studies at college, till the loss of flesh and strength, with severe pains in the chest, caused him to return to his friends. When at home he did not immediately despair of recovery, but although attended and counselled by able medical assistance, the progress of his disease was never checked; and when it was intimated to him by his physician his disorder was beyond the reach of medicine, he resigned himself, without a murmur, to the will of God. His Guardian, remarked to him, that to conflict with incurable disease thus early in life, and to see all his prospects of usefulness and temporal enjoyments fading and vanishing before him, was, indeed, a severe trial of his faith and patience; but he must remember that God does not willingly afflict—whom the father loves he chastens. He replied, 'it is right—it is best as it is.' I have never been a skeptic with regard to the perfect wisdom and benevolence of God, nor the provision made, through the mediator, for the continuance or renewal of life permanent and happy in a better world. Witnessing at times his great apparent distress, from pains in various parts of his body, and violence of coughing, we remarked to him that he must try to think with the apostle, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. My sufferings, he replied, are not worthy to be compared with theirs, meaning Jesus and the apostles, who suffered, not on their own account, but for us that we might have hope. During the whole of his confinement he had the command of his understanding. On the morning of his death he thought and spake of every thing proper, at such a solemn period. He wished the presence of his friends, and requested his aged grand parents not to weep. When his guardian came to him he found him the most composed of any in the chamber. Being asked if he was in great distress, he said no, so as to be heard by his nominal mother, whose ear was close to his face, that she might catch his last accents. He took his weeping sister by the hand, and raising his eyes to heaven, in a posture of devotion, probably prayed for her whom he tenderly loved, and had wisely counselled. Breathing longer probably than he expected, he said 'Lord hasten,' and soon fell asleep, without a struggle.

The above notice of this excellent young man, is as I have found him from an intimate knowledge of his temper and habits from a child till his death. His connexions, though painfully bereaved, have reasons for gratitude to God, that he gave them a relative, whose talents and improvements, affections and manners caused him to give them so much satisfaction while he lived, and hope in his death. If faithful to believe and live as the religion of immortality teaches, they will again meet him, with their other friends, in regions of life, eternally secure against the invasion of disease, or pain, or death. Wherefore let them comfort one another with these words. F.

INTELLIGENCE.

DOMESTIC.

Washington Monument Society.—Ex-President Madison has been elected to fill the vacancy in the Presidency of this association, occasioned by the death of Chief Justice Marshall. The following is his reply to the letter, announcing to him his election.

MONTPELIER, July 25, 1835.

DEAR SIR:—I have received your letter of the 20th, informing me "that I have been unanimously elected President of the Washington National Monument Society, in the place of its late lamented President, Chief Justice Marshall."

I am very sensible of the distinction conferred by the relations in which the Society has placed me; and feeling, like my illustrious predecessor, a deep interest in the object of the Association, I cannot withhold, as an evidence of it, the acceptance of the appointment; though aware that in my actual condition it cannot be more than honorary, and that, under no circumstances, it could supply the loss which the Society has sustained.

A Monument worthy the memory of Washington reared by the means proposed, will commemorate, at the same time, a virtue, a patriotism, and a gratitude truly national, with which the friends of Liberty, every where, will sympathise, and of which our country may always be proud.

I tender to the Society the acknowledgments due from me, and to yourself the assurance of my high and cordial esteem. JAMES MADISON.

WILLIAM CRANCH, Esq. 1st Vice President of the Washington National Monument Society.

The Society have commenced their collections in the district of Columbia, with the most encouraging success. They found every individual ready and solicitous to discharge the debt, too long neglected, to the memory of the Father of his Country; and as, according to the arrangements of the Society, no larger subscription than one dollar can be received from an individual, very many persons subscribed for themselves and the different members of their families. It is intended to extend the privilege of subscription throughout the country.—*Daily Advertiser.*

Mr Watterston, the Secretary of the Association is in this city, making arrangements for a subscription of the citizens, which will doubtless be cheerfully met.

Marshall Monument.—Messrs Duponceau, Sergeant, Binney, Chauncy, and J. R. Ingersoll have been appointed by the Bar of Philadelphia to collect subscriptions for a Monument to the late Chief Justice of the United States from the Bar of Philadelphia and of the other parts of Pennsylvania, and of all parts of the United States. Their object is to make the subscription as extensive as possible, that it may not be burdensome to individuals, and that the honor and pleasure of [illegible] may be widely enjoyed by the members of the Bar throughout the Union.

Dartmouth College.—At the annual commencement of this Institution on the 29th ult. the degree of A. B. was conferred on 50, that of A. M. on 13, M. D. 28, and D. D. on 3 individuals. The number of performances by the graduating class, owing to the new arrangements of the government, were unusually large, and are said to have possessed an uncommon share of interest. On Tuesday the accustomed orations were delivered before the three societies of students, and one before the Phi Beta Kappa Society on Thursday, by Rev. Mr Barstow of Keene, upon the ultraism of the day. *Concio ad Clerum*, Tuesday evening, by Rev. S. Aiken, Amherst. S. Fletcher, Esq. of this town, was elected a member of the Board of Trustees. Prizes for declamation awarded to E. E. Adams, H. L. Low, D. S. Sloane and B. Griswold.

The new arrangement spoken of in the assigning of performances is this, viz. every member of the class has the privilege of speaking on some subject. The subjects are divided into departments, viz. Classical, Mathematical and Physical, Rhetoric, Moral and Intellectual Philosophy. The names of the speakers, in each department are placed in alphabetical order.

Waterville College.—Commencement on the 5th instant.

The honorary degree of Master of Arts was conferred on Daniel Williams, Esq. of Augusta, Rev. John Cookson of Middletown Conn. and Isaac Stevens Esq. of Middleboro', Mass.

The honorary degree of Doctor of Medicine, was conferred on Moses Shaw of Wiscasset.

Rev. Francis Augustus Cox, LL. D. of London, and Rev. James Hobie of Birmingham, received the degree of Doctor of Divinity.

Colonization Society.—The Board of Managers of the American Colonization Society, on the 21st inst. passed the following resolutions:

Resolved, That the next settlement which may be formed by the American Colonization Society, on the coast of Africa, shall be called "Marshall."

Resolved, That a committee be appointed to obtain and place in the office of the American Colonization Society, a faithful portrait or bust of the late John Marshall.

Meeting in Charleston—A meeting has been held in Charleston, on the subject of the transmission of documents, tending to excite the slaves, through the post office, and a committee appointed consisting of twenty-one persons, to take such measures as circumstances appear to require.—An arrangement has been made by that committee with the post-master that no pamphlets, of the character in question, shall be distributed or forwarded from the post office in that city, untill the civil authorities of Charleston shall be apprised of their arrival. A sub committee, consisting of Gen. R. Y. Hayne and six others, have been authorized to accompany the steamboat mail, when it arrives, to the office, and deliver it to the post-master who is to separate the obnoxious from the general contents.

RIOTS AT BALTIMORE.

Most distressing and heart-sickening accounts of riots in Baltimore, for four successive nights, beginning with Thursday, last week, have reached us, in the public prints. We have no room left for details. The occasion was the alleged mismanagement or misconduct of the directors of the Bank of Maryland, which led to its failure; and those directors were the objects of the mob's rage and fury. The houses of Mr Johnson and Mr Glenn were successively assailed. The furniture was taken from them and burnt in the streets. On Friday night, the mob was not so far in the ascendant as to destroy all the power of the city authorities, and the friends of order. They succeeded so far as to make 40 or 50 prisoners from among the rioters; but it is said that they have since been released at the bidding of the mob, without resistance. The mob on Friday and Saturday did not proceed without conflict—they were resisted by a large collection of citizens, and on Saturday evening the "Volunteers" were called out. Several persons were killed "not chiefly of the mob" says our account.

The conquest of the municipal authority seems to have been achieved by the mob on Saturday night. The Mayor appears to have been either unfaithful or wholly incompetent to his duty.

Letters from Baltimore, dated Monday morning, state that on Sunday, day and night, the mob proceeded in their own way, without molestation. The Mayor himself had become offensive to the mob; his house was served like that of the Directors, and the whole authority of the city magistracy and police appeared to have become extinct. One of the letters of monday morning ends by saying "God only knows where this may end."

FARM SCHOOL.

Many inquiries having been made respecting the class of children for whom the Asylum and Farm School upon Thompson's Island is intended, and the terms upon which boys are received into it—to meet the wants of parents and others upon this subject, the managers of the Institution would give notice, that the leading object of the Asylum and Farm School is, *the instruction and discipline of children who require a peculiar moral care.* There are many children among us between the ages of seven and thirteen years, who are truants—disobedient to their parents, and daily the companions of other bad boys—and who, unless rescued and brought under discipline, will be the scourge of their friends, and the pests of society. These we would save from the ruin which threatens them. The House of Reformation at South Boston is for children who have committed offences, which are cognizable in a Court of Justice, and children can be sent to that House only by a Court, in which they have been convicted of such offences. No one, on the contrary, can be sent to the Farm School by the sentence of a Court. A boy can be received into this Institution *only*, by a vote of the Board of Managers.

In the first place, no one can be admitted who is under the age of five years. Secondly—no child, who has parents, or a parent or guardian, can be received, into the School, but upon the application of his parent, or parents or guardian. If a parent or guardian, who shall apply for the admission of a boy to the School, shall be able to pay, in whole or in part, for the charge and education of the child, such payment will be required; and in case of a full payment, the parent or guardian will have the right of taking the child from the School for apprenticeship, at such time, as, in the judgment of the Managers, the child may be fitted for apprenticeship. If a parent or guardian shall be unable to pay for the charge and instruction of a child, such child, if a proper subject, may be received into the School for gratuitous instruction. In both cases, *a surrender of the child must be made to the Institution*,—and in the last case, that is, of gratuitous instruction, or where full board is not paid, *the child must be surrendered to the direction of the Managers to be by them apprenticed, or retained under their care, till he shall have arrived at the age of twenty one years.* Children, who have no parents or guardians, may be admitted upon application by those, who can show good cause for their admission. The boys received into the Institution will be well instructed in their religious and moral duties, and in the knowledge usually acquired in our common schools. They will also, according to their ability, be employed upon the farm, and be formed to habits of industry, and a love of useful employments.

Published in pursuance of a vote of the Managers.

SAMUEL T. ARMSTRONG, President.

EDWARD S. RAND, Secretary.

Boston, Aug. 4th, 1835.

Canaan, Aug. 3d, 1835.

To the Editor of the Register and Observer.

Sir—At a large and respectable meeting of the inhabitants of the town of Canaan, duly notified and legally holden, Voted unanimously that the following Preamble and Resolutions be adopted.

Whereas a Report of the Managers of the Massachusetts Anti-Slavery Society has been published in the Christian Register and Boston Observer bearing date July 11th, 1835, containing statements that the inhabitants of Canaan N. H. are in favor of the Colored School in said town—

Therefore, resolved, that the publication in that paper relating to said school is without foundation in truth, a libel upon the public, as more that four-fifths of the inhabitants of this town in the estimation of this meeting are decidedly opposed to said school—and are determined to take effectual measures to remove it—and that a copy of this Resolution and Preamble be sent to the Editor of that paper with a request for him to give them an insertion therein.

JAMES ARVEN,
WILLIAM MARTIN,
SYLVANUS B. MORGAN, } *Selectmen of Canaan.*

You will confer a favor upon the town of Canaan generally by publishing the above.

REMARKS.—The "publication" in the Register was a copy of the official Report, taken from the *Liberator*. We supposed however, that all the statements were true, and we are sorry that they are not; for we are very desirous of seeing a fair experiment made to educate a portion of the colored race, under favorable circumstances, and to know the results of such an experiment. ED.

FOREIGN.

English papers have been received to the 9th of July. We copy the following summary of Intelligence from the Daily Advertiser.

In the House of Lords, on the 2d, the Marquis of Londonderry read the decree of Don Carlos, declaring that all strangers taken in arms shall be shot. On the following day, the Marquis produced a Spanish copy of the decree. The decree in question expressly states, that foreigners, taken in arms, or in any way aiding the cause of the Queen, shall receive neither the benefit of existing laws, nor of the Convention, but shall be instantly shot.

The Corporation Reform bill has been agreed to in committee of the House of Commons. Some of the papers express the opinion, that the bill will pass the House of Lords without material alteration.

Sir Robert Peel gave notice on the 7th of his intention to move an amendment to the Irish Church bill, for the purpose of striking out that part of it, which proposes to divert the church property from ecclesiastical purposes.

A letter from the Paris correspondent of the London Times, gives an account of the detection of a conspiracy to assassinate Louis Philippe.—By a convention, concluded between the Dukes of Broglie and Frias, the foreign legion is to enter the service of the Queen of Spain.

The effect of the death of Zumalacarreguy appears to have been very unpropitious to the cause of Don Carlos. The siege of Bilboa has been raised, and the besieging forces have retreated in disorder. The capture of this place, which is the chief city of Biscay, by the Queen's troops, must be attended with important consequences.

A conspiracy against the life of the Emperor of Russia was discovered at St Petersburg in May, and more than sixty persons have been arrested on suspicion of being connected in it.

CHESHIRE PASTORAL ASSOCIATION.

The members of this Association are notified that their next meeting will be held in Walpole, at the house of Rev. H. Wood, on Tuesday 25th inst. at 12 o'clock M. J. K. WAITE, Scribe.

PALFREY'S ACADEMICAL LECTURES.—HOLDERS of subscription papers for this work are reminded, that they are to be returned to Messrs James Munroe and Co. in the course of the present month. Aug. 15th.

LIBERAL PREACHER FOR JULY.

JUST published, at 134 Washington street. The Liberal Preacher for July 1835, containing a Sermon by Rev. Edmund Q. Sewall, of Scituate, Ms.—"Humility essential to true Greatness." jy 18

DELPHIN CLASSICS.

JAMES MUNROE & Co. have for sale one copy of the Delphin Classics, with the Variorum Notes, (entitled the Regent's edition) in one hundred and forty one volumes, large 8vo, complete, at a reduced price. jy 18

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received by JAMES MUNROE & Co. Lectures on the Doctrines of Christianity, in controversy between Unitarians and other denominations of Christians—delivered in the First Independent Church in Baltimore. By George W. Burnap.

Lecture 1.
The supremacy and sole Divinity of God the Father.
Lecture 2.
The Second Person in the Trinity.
Lecture 3.
The Personality and Deity of the Holy Spirit.
Lecture 4.
The Atonement.
Lecture 5.
Original Sin.
Lecture 6.
Total Depravity.
Lecture 7.
Election and Reprobation.
Lecture 8.
Justification by Faith and Works.
Lecture 9.
Salvation.
Lecture 10.
Regeneration.
Lecture 11.
What is Christianity?
Lecture 12.
What is it to be a Christian?
Lecture 13.
How does a man Become a Christian?
Lecture 14.
Origin, Nature, and Tendency of Creeds. a 15

DEPOSITORY OF THE AMERICAN UNITARIAN ASSOCIATION, and Office of the General Secretary No. 147 Washington street (opposite the Old South Church.)

L. C. BOWLES would give notice that having been appointed Publisher for the American Unitarian Association—The Depository will hereafter be kept at his Store, and also the Office of Rev. Charles Briggs, the General Secretary.—Auxiliaries, Subscribers and those who wish to purchase the Tracts are requested to send their orders accordingly. aug 8

BOOK BINDING.

DAYTON & BAILEY, 147 Washington street, (over the Office of the Register and Observer,) wish to inform their friends, and the public, that they are ready to execute Book-Binding in its various branches.

Particular attention will be given to Re-binding Old Books, and to Binding Music Books, Periodicals and Newspapers. tf aug 8

LEXINGTON SEMINARY.

THE Fall term in this Institution will begin on Monday 24th inst. Tuition, including French, $4,00 per term of 12 weeks. Drawing $2,00. Board including washing, $2,00 per week.

TIMO. P. ROPES, *Proprietor and Principal.*

Lexington, Aug. 1st, 1835. aug 8

PATRICK, LOWTH AND WHITBY.

FOR sale at 147 Washington street, a good copy of this valuable commentary, by Patrick, Lowth and Whitby, in six volumes folio, bound in calf. a 8

INSTALLATION SERVICES.

JUST Published by L. C. BOWLES No. 147 Washington street—A Sermon, by N. L. Frothingham—Charge by Dr Parkman—Right-hand of Fellowship by Rev G. Cunningham—Address to the Society by Rev E. S. Gannett. Delivered at the Installation of Rev. William Parsons Lunt, over the First Congregational Society in Quincy, June 4, 1835. With a Sermon, preached on the first Sunday after his Installation, By William P. Lunt. aug 1

CHAMBERS' BIOGRAPHICAL DICTIONARY.

JAMES MUNROE & Co. have this day received a Biographical dictionary of Eminent Scotsmen, by Robert Chambers, author of 'Traditions of Edinburgh,' 'History of the Rebellions in Scotland,' &c. embellished with splendid and authentic Portraits, in 4 vols. 8vo., Glasgow Ed. Boston Bookstore, 134 Washington street. aug 1

RECORD OF A SCHOOL.

JAMES MUNROE & Co. have just published the Record of a School, exemplifying the general principles of Spiritual Culture. Boston Bookstore, 134 Washington street. aug 1

PARENTAL Sorrow Comforted. Two Sermons on the Death of Children. To which is added a Prayer for a Sick Child, and a Prayer on the Death of a Child. By Jonathan Farr. Just published by JAMES MUNROE & CO. may 16

THE SCRIPTURAL INTERPRETER,—Vol. V. No. 3—just published by L. C. BOWLES, 147 Washington street.

CONTENTS.

Translation and Exposition—Matt. 1—28.
Tradition of the Elders
The Apocrypha
The First Council of the Christian Church
The Various Readings in the Original Text of the New Testament.

EDITORS' NOTE.

According to the notice given in the last number of the Interpreter, the Rev. Mr Gannett has consigned the management of this work to three of the members of the Theological School in Cambridge. In assuming this responsibility, we need only inform our readers that the plan of the work remains the same, and that we shall use our best exertions to maintain its character simply as an Interpreter, without any regard to controversy or doctrine.

The general contents of the work will, as heretofore, embrace the following subjects.

Translations and Expositions of the New Testament Scriptures—with Practical Remarks on their purpose and spirit.

Explanations of obscure passages, relating to Jewish customs, ceremonies, institutions and doctrines.

Notes upon the Epistles, with general observations upon their design and contents.

Brief Dissertations upon the books of the Old Testament, with running Commentaries and Explanations.

Extracts from valuable works on Biblical Criticism. The name of the writers will accompany each article.

☞ The three remaining numbers of this volume will be published upon the first day of October, November and December.

*** Subscriptions received by the Publisher at $1 per volume. The back numbers of the work can be furnished if desired. aug 8.

NEW BOOKS.

ELEMENTS of Chaldee, Syriac, Samaritan, and Rabbinical Grammar, by John G. Palfrey, D. D., Professor of Biblical Literature in the University of Cambridge.

A Discourse on Natural Theology, showing the nature of the evidence and the advantages of the study. By Henry Lord Brougham, F. R. S. and member of the National Institute of France.

A Memoir of Mrs Harriet Wadsworth Winslow, combining a sketch of the Ceylon Mission; by Miron Winslow, one of the Missionaries.

Miss Gould's Poems, new edition.

For sale by JAMES MUNROE & Co. aug 8

A PREMIUM.

RUSSELL, ODIORNE & CO. of Boston, will pay a premium of FIFTY DOLLARS for the most lucid and perspicous solution of the last question in Emerson's North American Arithmetic, Part Third. The solution must be performed on the plan of analysis exemplified in the key to the Arithmetic. The solutions offered may be forwarded to P. Mackintosh, Esq, Cambridge, Mass. (post paid,) as early as the 15th of December next. The whole will then be examined, and the decision will be made by a committee consisting of five gentlemen; three of whom will be drawn from a box containing the names of the Board of Directors of the American Institute of instruction, and the other two elected by the three drawn. aug 8

COLERIDGE'S Poetical Works, in 3 vols, complete, just published and for sale by JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

MATTHIAS and his Impostures, or the Progress of Fanaticism, illustrated in the extraordinary case of Robert Matthias and some of his forerunners and Disciples, by William L. Stone.

JAMES MUNROE & Co., Boston Bookstore, 134 Washington st. jy 18

A CARD.

MOSES FRENCH, Jr., of the late firm of NEVERS & FRENCH, has removed from No. 65 Purchase street to Maine Wharf, formerly occupied by Deacon Daniel Colby, near the bottom of Summer street, where he will keep for sale, Wood, Bark, Hay, English and Anthracite Coals of all descriptions—and where he will be happy to supply the former customers, and all those who please to call on him.

may 9 3m.

NEW BOOKS!

MARSH, CAPEN & LYON, No. 133 Washington street, have just published, Sacred Memoirs, or Family Instruction, being a History of Scripture characters from Adam to Joseph—Price 63 cts.

Dr Epps' Phrenological Essays, with Notes by Rev. John Pierpont—Price 42 cts.

Simpson on Popular Education.

Dr Caldwell on Physical Education.

Spurzheim's works complete, on Phrenology, Physiognomy, Anatomy, Insanity, Education, &c.

Combe's System of Phrenology, 1 vol. 8vo. with plates.

Combe's Elements of Phrenology, 1 vol. 12mo.

Combe's Lectures on Popular Education, 1 vol. 12mo.

Dr Andrew Combe on Mental Derangement, 1 vol. 8vo.

Dr Brigham's remarks on the Influence of Mental Cultivation and Mental Excitement upon Health. may 9

CHRISTIAN EXAMINER AND DISCIPLE.

JAMES MUNROE & CO. have sets of the Christian Disciple and Examiner, 1st and 2d series bound or in numbers which they offer at very reduced prices.

Also, odd numbers furnished to complete sets, at 134 Washington st. aug 8

BRADFORD'S COMPREHENSIVE ATLAS

A COMPREHENSIVE ATLAS, Geographical, Historical and Commercial by T. G. Bradford, a few copies are for sale at subscription price by JAMES MUNROE & CO. 134 Washington st. aug 8

UNITARIAN—1834.

JAMES MUNROE & CO. have for sale a few copies of The Unitarian, Edited by the late Rev Bernard Whitman, in a variety of Bindings—Boston Bookstore, 134 Washington street. aug 8

POEMS FOR THE PIANO-FORTE.

POEMS and Musical Compositions for the Piano-Forte, by Benjamin L. Oliver, one quarto volume half bound price one dollar, published and for sale by JAMES MUNROE & Co. 134 Washington street. aug 8

EXAMINATION OF SHAKSPEARE.

CITATION and Examination of Wm. Shakspeare, Eusely Treen, Joseph Carnaby and Silas Gough, clerk, before the worshipful Sir Thomas Lucy, Knight, touching deer Stealing—on the 19th day of September in the year of Grace 1582. Now first published from original papers—To which is added a Conference of Master Edmund Spenser, a gentleman of note, with the earl of Essex, touching the state of Ireland, A. D. 1595. This day received by JAMES MUNROE & Co. 134 Washington st. aug 8

LAD WANTED.

AN active and Intelligent Lad is wanted to attend in a Bookstore—Inquire at this Office. a 8

THE Physicians Pocket Synopsis, conveying an accurate and concise view of the History, Character, Symptoms and Treatment of the various medical and surgical diseases incident to the human frame, by J. S. Bartlett, M. D. of the Royal College of Surgeons, London, &c. revised &c. by Henry Colez for sale by JAMES MUNROE & Co. 134 Washington street.

NEW PUBLICATIONS.

A HELP to Printers and Publishers; being a series of calculations, showing the quantity of paper required for a given number of signatures in Book Work, and the number of tokens contained therein, carried out to an extent that will seldom if ever fail to embrace the largest Jobs; Also, an extensive table for Job Work; showing the quantity of Paper required for a given number of Bills, Labels, Duplicates of Book Work, &c.—by S. N. Dickinson. Price $3.

Progressive Education, commencing with the Infant—by Madame Necker de Saussure. Translated from the Freneh, with Notes and Appendix—by Mrs Willard and Mrs Phelps.

Foster's System of Penmanship; or the art of Rapid Writing illustrated and explained; to which is added the Angular and Anti-Angular Systems—by B. F. Foster, Teacher of Writing and Book keeping; author of Prize Essay on the best method of teaching Penmanship, in 1 vol. 8vo. 103 pp. with 16 plates.

Beecher's Lectures on Scepticism. Delivered in Park street Church, Boston, and in the 2d Presbyterian Church, Cincinnati, Ohio—by Lyman Becher, D. D. President of the Lane Seminary.

Record of a School, exemplifying the general Principles of Spiritual Culture. "He that receiveth a little child in my name receiveth me."

Deity of Christ Demonstrated. Wynperse's Demonstration of the Deity of Christ, a Prize Essay—small, and admirably adapted to a general circulation, particularly for Sabbath Schools and Bible Classes.

Temperance Tales, No. 9. A Word in Season; or the Sailer's Widow. Founded on Fact.

Lectures on Revivals of Religion, by Charles G. Finney; from Notes by the Editor of the N. Y. Evangelist, revised by the author—second edition.

Memoir of James Brainard Taylor—by John Holt Rice, D. D. and Benj. Holt Rice, D. D.—4th ed.

Paynes Elements of Mental and Moral science, designed to exhibit the original susceptibilities of the mind, on the rule by which the rectitude of any of its states or feelings should be judged—by George Payne, L. L. D.

For sale by *JAMES MUNROE & CO.* 134 Washington st. aug 1

MRS. SHERWOOD'S SOCIAL TALES FOR THE YOUNG.

Receive dear friend the truths I teach,
So shalt thou live beyond the reach
Of adverse fortune's power.—COWPER.

Just received by JAMES MUNROE & CO. 134 Washington street. aug 1

IN PRESS.

WORDSWORTH'S Yarrow Revisited, and other Poems; will be published in a few days by JAMES MUNROE & Co. aug 1 134 Washington street.

ENGLISH BOOKS.

THIS day received by JAMES MUNROE & Co.
Wordsworth's Poetical Works, in 4 vols.
" Yarrow Revisited, and other poems,
Examination of Shakespear, &c.
The Excursion, a Poem by Wordsworth, 1 vol.
The Wife's Book.
William Lilly's Memoirs. 12 portraits.
The Fruit Cultivators, by J. Rogers, 1 vol. 12 mo.
Chambers' Scottish Biography, 4 vols. 8vo, embellished with splendid and authentic portraits.
Selections from Taylor, Latimer, Barrow, &c. by Basil Montagu, 1 vol. 12 mo.
Galt's Life and works of West, 8vo.
Aug 1 134 Washington street

COPARTNERSHIP FORMED.—We the subscribers have formed a copartnership under the firm of GOULD, WILDER & Co., as makers of *PIANO FORTES*. Being experienced in the business, we intend to make as good instruments as are made in this city, and hope to receive the patronage of the public, and respectfully invite ladies and gentlemen to call at our establishment, Boylston st., near Washington street.

S. L. GOULD,
B. G. WILDER,
L. WILKINS,
D. B. NEWHALL.

Boston, April 28, 1835.

☞ Tuning and repairing. Also intruments taken in exchange. may 30

ENCYCLOPÆDIA AMERICANA,

$30 per set—bound—13 vols.

THIS Day received a few copies Encyclopædia Americana a popular Dictionary of Arts, Sciences, Literature, History, Politics, and Biography, brought down to the present time, including a copious collection of Original Articles in American Biography on the Basis of the seventh edition of the German Conversations-Lexicon, edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. For sale at the above low price by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington street. june 13

POETRY.

FOR THE REGISTER AND OBSERVER.

THEY SHALL PERISH!

"Oh my God, thy years are throughout all generations; of old hast thou laid the foundations of the earth,—and the heavens are the work of thy hands; —they shall perish, but thou shalt endure; yea, all of them shall wax old as doth a garment;—they shall be changed, but thou art the same, and thy years shall have no end."—*Psalm* cii.

Epistle to the Hebrews, chap. i.

"If a man die shall he live again?"—*Job* xiv.

"As for the mysteries of God, they knew them not, for God created man to be immortal, and made him to be an image of his own eternity."—*Book of Wisdom.*

The damask cheek shall pale,
The sparkling eye grow dim,
The voice shall sink, its music fail,
And pleasures cease to win;

Man's strength too shall decline,
He fall, as grass, to die,
His face no more on earth shall shine,
His frame in dust shall lie;

The crumbling column, late
A rock of strength,—decay;
And lordly halls be desolate,—
The living swept away;

Blighted the ripening grain,
Sweet flowers, and verdant lawn;
And winding streams shrink from the plain;
Dews cease to gem the morn;

The forest oak shall fall;
The beast forsake his lair;
The song-bird's lay no more shall call
In notes of gladness there;

The mountain come to nought;
The valley's green shall fade;
And perish all, both herd and flock,
From every sunny glade;

The sun grow dim at noon;
The moon her light shall hide;
The ocean-sea no more shall boom,
In monarch power and pride:

Nor stars shall shine at even;
Nor planets trace their round;
Nor comets track the vault of heaven;
Nor lightning's thunder sound;

The meteor's transient blaze;
The equator's zodiac-light;
The Aurora's sounding, mystic rays,
Be lost in one long night.

Time's scythe shall break in twain;
His sands be scattered wide;
Alternate hours no more proclaim
The morn, and eventide.

Lord, what shall cheer this gloom,
Upbear the sinking heart,
If in Destruction's fatal doom
Man, too, must share a part?

Hark! 't is an angel's voice
Commissioned from on high;
No, 't is the Son of God's own choice,—
"Believe"——"ye shall not die"!

Thanks, Lord! that here our lot
Is ordered by thy care;
Thy gracious promise faileth not;
Banished be pale Despair.

Rejoice, Immortal Mind!
Though human strength decays,
The enfranchised spirit, unconfined,
Soars, wrapt in glory's blaze.

Through Christ, we joy to trace
Parental love divine,
Encircling all the human race,
Eternal over time! X.

Note I. 2d stanza, 3d line.—This Oriental form of expression, though not purely a Hebraism, finds sufficient exposition in the following passages, which see. Ecc. viii. 1; Ps. civ. 15; Isa. lxi. 3; Ps. xxxi. 16; lxvii. 1; lxxx. 3. 7. 19; Jer. v. 28; Dan. ix. 17; Matt. xvii. 2; Phil. ii. 15.

Note II. 9th stanza, 2d line.—The interesting and remarkable phenomenon, the Zodiacal light, as it is rarely exhibited, and never very strikingly in our latitude, is seldom noticed. It is visible a short time before sunrise, and after sunset, extending from 45° to 100°, and always in the sun's quarter of the heavens, nearly in the plane of the ecliptic. With us it is most distinctly visible early in March, but its figure is imperfectly defined. Within the Tropics, it is often a magnificent spectacle, rising in the form of an almost perfect cone; of a clear brightness, resembling that of the moon in its second quarter; but less brilliant,—manifestly, that the unabsorbed rays of the sun overpower it, as it always precedes the twilight. The cause of this beautiful phenomenon has never, I believe, been satisfactorily explained.

Note III. 9th Stanza, 3d line.—The philosophical observer cannot have noticed the interesting exhibition, of the "Northern Lights," or Aurora Borealis, without having remarked the singular whizzing sound which accompanies the up-shooting rays, and columns of light, distinctly heard in a still evening: it is well known that the learned are not yet agreed, as to the cause of this phenomenon.

Note IV. Stanza 12th, line 4th.—"Believe"——"ye shall not die."—St John iii. 34, 35, 36: v. 24, 25, 29: vi. 27, 40, 47, 51; x. 25, 30: xi. 25, 26: &c. &c. X.

BIOGRAPHICAL.

[From an English Journal.]

WILLIAM COBBETT.

This powerful and original writer died on the 18th June, at his farm, in Surrey, aged 73. He retained his faculties to the very last moment, and died with perfect composure.

In an account of himself, to be found in the collection of the works of Peter Porcupine, Cobbett states that he was born in 1766. As, however, we have derived the above particulars from his family, there can be no doubt of their accuracy; and it would appear, therefore, that he was inaccurately informed as to the particulars of his early life, on his return to England from America in 1801. Cobbett was a self-taught man in the true sense of the word. His father possessed a small piece of ground at Farnham, in Surrey, and Cobbet himself was brought up as a common agricultural laborer. In 1783 he quitted his father's roof, and repaired to London, where he succeeded in finding employment in the office of an attorney. Having enlisted as a common soldier, he was sent to Nova Scotia, and attained the rank of sergeant major. On the return of the regiment to England, he became involved as prosecutor in a court-martial, but did not await the issue. He left England for France, and sailed from a French port to the United States, where he maintained himself for some time by teaching English to Frenchmen. At that time the French or democratic party in America, were loud in their abuse of England, and Cobbett was induced to espouse the cause of his mother country. He published a succession of pamphlets, under the assumed name of Peter Porcupine, written with greater force and vivacity, some of which were reprinted at the time in England.

He was convicted of a libel against Dr. Rush, and subjected to heavy damages. In 1801 he returned to England, and established a morning paper under the title of the Porcupine, in which he warmly supported Mr Pitt. That paper, however, soon failed, and he soon afterwards set up the Register, which has been continued to the present time. Cobbett commenced his career as a public writer in England under very favorable circumstances. He was powerfully patronised by the ministry. Mr Wyndham went even so far in the House of Commons as to declare, that a statue of gold ought to be erected to him. His health was drunk at tory dinners throughout the Island. His letters on the subject of the Treaty of Amiens produced a great sensation both here and on the Continent. Of this production it was said by the celebrated Swiss historian, Muller, that it was more eloquent than anything that had appeared since the days of Demosthenes. It is generally understood, that Mr Pitt gave offence in some way to Cobbett, for on his return to power, Cobbett lost no opportunity of attacking his ministry with great bitterness.—Of Mr Wyndham he long continued to speak favorably, but to him he became hostile. From a Church and King man, Cobbett became, in 1805, a radical. In 1810 he was sentenced to two years imprisonment in Newgate, and a fine of 1,000*l.* From an idea that he would be deprived of his liberty, under an anticipated suspension of the habeas corpus act, he left England for America in 1817, whence he returned when the suspension terminated. It had long been a great object of his ambition to sit in the House of Commons, and after the passing of the reform bill he was returned for Oldham, through the influence of Mr Fuller, an extensive manufacturer at Tormurden. By his death a vacancy takes place for Oldham. We have merely noticed a few of the incidents in Mr Cobbett's life. In fact he has been so continually before the public during the last forty years, and his Register is so complete a record of all that he has said and done, felt and thought, that there is no man, perhaps, of whom so little can be told that would be new to any class of readers.

Cobbett was, perhaps, the greatest egotist that ever lived; and as everything that he did, and every sentence that he uttered, was important in his own estimation, he is the constant theme of his voluminous writings. It would be vain to deny that William Cobbett was one of the most powerful writers that England has ever produced. He felt keenly and observed accurately, and he never failed to make a strong impression on his readers. His last Register, published on the 13th inst., is as animated as his first American pamphlet, published in the full tide of youthful vigor. The wonder is how a man writing every day for upwards of forty years should never exhibit any symptoms of coldness or indifference, but communicate to his pages a constant interest.—As an advocate he was without an equal. In that first of requisites—the statement of a case—he particularly excelled. He instinctively seized on the circumstances which favored the views he wished to support, and he seldom failed to produce the impression at which he aimed. What he could not effect by direct statement he attained by inuendo. He was shrewd beyond most men, and he could detect and expose a subterfuge more successfully than most men. But, after all, Cobbett was not a wise man. We question if, in the whole course of his life, he ever set himself seriously down to discover the truth. He was a man of impulses. William Cobbett was the object towards which the thoughts of William Cobbett were constantly directed—Hence the constant changes of opinion with respect to all subjects and all men. There is not, perhaps, a question which he has not by turns advocated and opposed; there is not a man whom he has not by turns praised and abused. Hazlitt supposed this change of opinion was the result of a fickleness of disposition, and that without this fickleness we should also have been without his freshness. It is certain, that it was always sufficient to be in the way of William Cobbett to incur his enmity and become the object of his abuse.

As a reasoner, in the proper sense of the word, Cobbett did not rank high. He never saw the whole of a subject, and his views were, therefore, always partial. But give him a special case, and he would make more of it than any man. His illustrations were peculiarly forcible, and whatever he had to describe, he described well. His 'Rural Rides' contain, perhaps, the best description of English scenery that ever were written. His description of rural life in Pennsylvania, when he left England in 1817, are also admirable. Being an accurate observer, his language was always graphic. His style was always racy and idiomatic. In his earlier productions he was somewhat declamatory, and indicated a familiarity with French writers. As he advanced in years, his language and style became more Saxon. Though Cobbett, upon the whole, was a good speaker, he was not a good debater, and therefore was not in his element in the House of Commons. He could get on well enough in a lecture, when he had all the talk to himself, but he could not bear opposition with temper, and he had not a command of resources sufficient for the exigencies of a discussion. What he might have been if he had entered Parliament at an earlier period of his life, we know not; but he was evidently too old at seventy to cut a figure as a ready speaker. He made one or two good speeches; but he repeated himself, and always made the same speech. To a certain extent, indeed, his Register was liable to the same charge of sameness; but his happy illustrations and descriptions made you forget that you had heard the same opinions repeated by him a hundred times before. He has left a widow and large family. Two of his sons are at the bar, and are, we believe, exceedingly well liked. One of them wrote the well known description of the turning up of the rats, quoted by the Quarterly Review as one of the happiest of Cobbett's effusions.—No man could have occupied the public so constantly with himself as Cobbett has done without possessing great talents. Take him with all his faults as a writer, and he will still be an extraordinary man.

MISCELLANEOUS.

(From the Virginian.)

GERMAN UNIVERSITIES.

The constitution of every German University aims at securing the advantages of instruction, in every department of knowledge, within the scope of one and the same institution. A common division of the range of study, although in many respects arbitrary in the extreme, embraces theology, medicine, law and philosophy. With the exception of the latter, the bounds assigned to these different branches are clearly marked out and well understood. The term 'philosophy' is, in fact, by no means confined to its proper and distinguishing sense; on the contrary it is conveniently used to denote a *multum in parvo*; or, to speak more correctly, a little of every thing.—Under this rubric gentlemen propose to deliver lectures, not merely upon the moral and natural sciences, but upon Greek and Roman antiquities, the Latin, Greek and modern classics, as well as the whole range of philology, political economy, animal magnetism, botany, &c. &c. No matter what the subject may be, provided it stand in no immediate or direct affinity with law, medicine or theology, it is assigned to the fourth, and by far the most comprehensive department. The mode of instruction is confined exclusively to lectures, read and not delivered extemporaneously. Here are no text-books, except in rare instances merely to guide the prelections of a professor; no such thing is ever heard of, as to assign the student a particular task or subject; anything like a daily examination upon the various matters of study, is altogether unknown. On the contrary, it may be said, in a very emphatic sense, that the burden is transferred from the student to the professor. With the professor it rests to prepare written lectures upon every branch on which he is anxious to impart instruction. Upon him the duty rests of laboring in private; and the results of his private toils he dictates word for word, to those who visit his lecture room. Having done this, he has finished a painful task; but then his work is ended. Students, however, are left perfectly free and uncontrolled, as to the obligations of hearing lectures and prosecuting their studies. Indeed their appearance in a lecture-room is oftimes regarded as a personal compliment to the lecturer; even this is purely optional; much more, then, is it considered a matter of their own private concern, whether or not they will write down the observations they hear, and thus preserve them for subsequent examination. Upon such matters neither law nor interest have been able to introduce the smallest compulsion. '*Die Burschen sind frey*,'—'the Burschen are free'—is the immutable adage which has descended from father to son, ever since the origin of German Universities in the middle ages; and they would rather sacrifice studies, fame, university, and all connected with it, than submit to an academic dogma, which savored of restraint upon this ancient prerogative.

The lectures of professors are divided into public and private; the former are gratuitous; for attendance upon the latter a prescribed fee, or honorarium must be paid. Few, however, are the [illegible] with private lectures it is quite the reverse. Not only are the most interesting topics proposed for examination, but such a variety, that if the *commilitones*, as they are called, do not see proper to attend the whole, they may at least select a part. In this respect the labors of many professors, whose fame insures them a competent number of auditors, are truly immense. Some lecture five hours daily; others will lecture three, four, and even five hours in a single morning; many two and even three hours in succession. The amount of toil or the degree of personal sacrifice, would appear to exercise little weight upon these literary giants, provided the fond allurements of fame may be realised, or the earthly desire of increasing their yearly income may be gratified. At the same time many are no doubt actuated by the nobler ambition, of adding some contribution to the amount of human knowledge, and increasing the number of discoveries in the loftier walks of science.

Hence it is absolutely amazing to observe how the learned men of Germany toil day and night, almost without intermission, and apparently without fatigue. For many long years in succession they carry on their researches, in a manner which to many an American professor would appear a most reckless abuse of the powers both of mind and body. Even when they have acquired a degree of professional eminence, which seems to elevate them far above all attacks of rivalry, even when, upon the principle of a division of labor, a single department of knowledge has been so far examined as, apparently, to leave nothing valuable or important untouched; their investigations are not relinquished.

The point which bounds the view of ordinary minds, is for them a starting point; the ultimate fact, whose secret causes, in the judgment of less adventurous spirits, are known only to the eternal mind, furnishes to them a keen excitement to pierce beyond the veil of secrecy. Whether the subject be the arcana of the material world, or the deep mysteries which envelope the operations of the human soul; whether it be the revealed truths of the holy bible or the unrevealed purposes of the almighty will; whether it be in man, in his connexion with the present world, or with an unexplored futurity; whether it be the realities of heaven, earth, or hell—all must be probed and investigated, and re-investigated, as if the range of speculation was, literally, unbounded by the capacities of the finite mind. Such is the fact in a most absolute sense; and from this fact an opinion, not altogether unfounded, has arisen, that dangerous habits of speculation are inseparable from the very constitution of the German mind, especially when it has acquired a fondness for scientific pursuits. One of its tendencies, however, has decidedly been to cause the literati of this remarkable division of Europe, to collect an amount of varied learning, which the foreigner contemplates with astonishment, as surpassing all the conceptions he had formed through the medium of fancy.

But notwithstanding these high and distinguished excellencies, there are other facts and tendencies much to be deplored. Even the peculiar division of mental labor in such a manner, that one man devotes his time and talents mainly to the investigation of a single branch of learning, gives rise to serious evils. In the department of theology, for example, the holy bible is too often stripped of its sacred, its distinguishing character, and viewed as a bare field in which to exercise the skill of the exeget and the philologian. Hence things comparatively unimportant, are magnified into mountains. The mere construction of one member of a sentence according to strict grammatical rule, or the critical signification of an obscure particle, or the question whether the Greek classics coincide with the writers of the New Testament, in the use of any particular word, may excite a controversy almost endless. But what is even more striking, years will be wasted, volume upon volume will be written, in vain attempts to penetrate mysteries upon which the Almighty has placed a seal, never to be removed except in eternity. In short, one is often reminded of the remarkable parallel with heathen Greece and heathen Rome, in the days of their intellectual greatness; or the age of scholastic philosophy is forcibly called to mind, an age in which men were perplexed to know whether angels occupy space, and if so, how many of these intelligences could stand upon the point of a needle.

TEXAS.

The Hingam Gazette, has published a well written letter from a gentleman, a land surveyor, formerly of that place, dated at Camp, Mouth of Big Alabama Creek, May 31, who states after wading through Cypress swamps, neck deep in the water, and at other times leg deep in the mud, through cane brakes, bitten at every pore by myriads of musquitoes, he acknowledges himself worsted and almost used up, and that Texas *is not the place that it is cracked up to be.* Snakes are very annoying, such as rattle, copper head, moccasin, coach whip, and numerous others, less venomous. The rattlesnake is of immense size, and many of them with fangs half an inch long. The deer is a very powerful enemy of the snake, for whenever he comes across him he stamps him immediately to death; hogs will kill and devour them with great greediness, not being in the least affected by their poison. Horses and cattle are frequently killed by their bite. The remedy used by the Indians to extract the poison when bitten, is simple and ready at hand, and said to be effective. They kill the snake that bites them immediately, taking care at the same time that he does not bite himself; they then cut off his tail and apply the fleshy part to the bite—after holding it an instant they remove it, and cut off another piece of the snake about an inch long and apply it to the bite, and so continue until the snake is *all used up.* The poison having a greater affinity for the flesh of the serpent than for that of man, it is soon extracted, and the wound becomes as harmless as the incision of a lance. A root, called rattlesnake's master, grows abundantly in the pine woods, and it is said to be an efficient remedy.

Alligators are numerous in the rivers and creeks. They follow the boats so closely that they can be struck with the oars. It is almost certain death for a dog to venture into the water. They will not touch a bear as he is an enemy too formidable for attack.

Of a Prairie country he says: The eye beholds nothing but one vast extensive plain before it, stretching far beyond the ken of human vision. After one has lived in a "cane brake" two or three months, almost excluded from the light of heaven, the sight of an open country strikes the mind with peculiar pleasure. It experiences [illegible] while standing upon the shore and contemplating on the immensity of the ocean in its broad and fathomless expanse. But these sensations are transitory, and soon subside after the first impulse. The monotony of the scene soon tires the eye, and the wandering New Englander in vain stretches his vision to the utmost extent to get a glimpse of the more varied scenery of hill or dale, meadow or forest.

There are two divisions, which consist of marsh and upland—the former are those where the banks of the river are low, not exceeding one or two feet, and will require the protection of a *levee*, before it will be prudent to attempt to cultivate them. They are covered with a luxuriant growth of tall grass or wild rye, and are undoubtedly as rich as soil can be. The second class are those where the banks of the river rise in height to a bluff—are never overflowed, and produce a much less luxuriant growth of verdure, though in general very fertile. Both classes are secondary formations; the first appears to have taken place merely from the deposite of the annual overflow of water year after year, as in fact does most of the land in this section of the country; the water of all the rivers being thick and turbid. But by what great convulsive revolution of nature the highlands are formed, is a problem not easily solved. The particular tract of which I now speak, commences about eight miles above the Sabine Bay, on the Neches, extending southerly to the Bay and westerly to the Trinity river. It appears to be one complete bank of conch, oyster and muscle shells, cemented together with a rich black loam.

FINE FANCY STATIONARY.

JOHN MARSH, No. 77 Washington street, Joy's Buildings, has just received a large assortment of rich Fancy Articles and Stationary. In particular, Satin surface Letter Paper, Perforated and Perfumed Billet Paper, Brocade and Watered Billet Paper, Gold Stripes, Water Colors and Drawing Instruments, Colored Inks for painting on velvet and writing in albums &c., Ladies' and Gentlemen's Metallic Pens, Gold and Silver Tablet Pencil Cases, Superior Silver Steel Penknives with pearl and ivory handles, Fine Scissors, Silver Thimbles, Ivory Waxes, Steel Screw Cushions, Work Boxes and Dressing Cases with silver and pearl Instruments—some very elegantly inlaid with pearl, shell and silver, elegant fancy inlaid and brass bound Rosewood portable Writing Desks, Morocco Writing Desks, Portfolios and morocco works of all kinds, pearl Folders and Reading Hooks, wrought ivory do., ivory and shell Thread Cases and Needle Books, ivory and shell Card Cases and Tablets, Fancy Screens, bronze and paper Card Racks, bronze Inkstands, perforated Cards, perforated Tissue Paper, Visiting Cards, elegant embossed Scrap Books, do. Albums, Battledores, Birds, Graces.

Also, Rowland's Kalydor, Genuine Macassor Oil, Cologne and Florida Water, fine Scented Soap, Otto of Rose, Hair Powder, &c. &c., with every variety of articles for gentlemen and ladies' toilet.

☞ Additions of Morrocco Work and Account Books making daily, and all new Fancy Articles received by the earliest arrivals of the regular Packets. 2m. July 4

FOLLEN'S GOSPEL OF ST. JOHN.

THIS day published, Luther's German Version of the Gospel of St John, with an Interlinear English Translation, for the use of Students By Charles Follen, Professor of the German Language and Literature in Harvard University.

Boston Bookstore, JAMES MUNROE & Co., 134 Washington street. jy 11

THE Traveller's Guide through the Middle and Western States, and the Provinces of Canada. Sixth Ed. enlarged and improved. Just received by *JAMES MUNROE & Co.* 134 Washington street. Aug 1

EMERSON'S ARITHMETICS.

THE North American Arithmetic, by Frederick Emerson, late Principal of the Department of Arithmetic, Boylston School, Boston, is now completed. The work is in three Parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND contains, within itself, a complete system of Mental and Written Arithmetic, sufficiently extensive for common schools.

PART THIRD, for advanced scholars, comprises a review of the elementary principles of arithmetic, with a full developement of its higher operations.

The three books are the result of five years labor; and their reputation is established by the approval of gentlemen, who do not lend their names to give countenance to indifferent warks. Among those who recommend the work are—Professor Joslin, of Union College, Schenectady; Professor Peirce, of Harvard University, Cambridge; E. Bailey, Principal of the Young Ladies' High School, Boston; S. W. Seton, Visitor for the Public School Society, New York; W. R. Johnson, Principal of the Philadelphia High School; Professor Dean, late of Vermont University; Professor Wall, of Ohio University, and Professor Hamilton, of Nashville University.

The Masters of the Boston Public Schools, Departments of Arithmetic, make the following statement.

"We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, [Parts First, Second and Third,] is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly, we have petitioned for the adoption of the work in the Public Schools." (Signed by P. Mackintosh, Jr. and seven others.)

At a meeting of the School Committee of Boston, held Nov. 18, 1834, it was voted, unanimously, "that Emerson's North American Arithmetic be substituted for Colburn's First Lessons and Sequel."

Emerson's Arithmetics, and also Keys to the same for the use of Teachers, are published by RUSSELL, ODIORNE & Co. Boston. may 16

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Bean's Advice
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Childhood of Jesus
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" Questions on the Gospels
Dabney's Annotations on the New Testament
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Gerard's Institutes of Biblical Criticism
Hildreth's Lives of the Apostles
Jenks' Reply to Beecher
Locke's Paraphrase and Notes on the Epistles
Mackenzie's Essays and Meditations
Norton's Statement of Reasons
Noyes' Job
Paley's Complete Works, 6 vols
—— Moral and Political Philosophy
—— Natural Theology, with Paxton's Illustrations
Palfrey's Sermons
Robert Robinson's Sermons
Selections from the Scriptures, for adults
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South's Sermons
Scenes and Characters illustrating Christian Truth. Edited by H. Ware jr., D. D.
No. I.—Trial and Self-Discipline, by Miss Savage
No. II.—The Skeptic, by Mrs Follen
No. III.—Home, by Miss Sedgwick.
No. IV.—Gleams of Truth, or Scenes from Real Life, by Joseph Tuckerman, D. D.
Sunday Library, Edited by H. Ware jr., D. D.
Vol. I.—The Life of the Savior, by Prof. Ware jr
Vol. II.—[illegible]
Vol. III.—The Holy Land and its Inhabitants, by Rev. S. G. Bulfinch
The Apocrypha
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Ware's Discourses on Character and Offices of Christ
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Watson's Apology for the Bible
Watts' Catechism
Well-spent Hour, by Mrs Follen
" " Sequel to, by do.
Words of Truth, by Mrs Follen
Whitman's Letters to a Universalist
Worcester's Friendly Review
—— Last Thoughts
—— Bible News.
may 16

BURNAP'S LECTURES ON UNITARIANISM.

THIS day received, Lectures on the Doctrines of Christianity, in controversy between Unitarians and other depominations—delivered in the First Independent Church in Baltimore. By George W. Burnap. "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." "He preached unto them Jesus and the Resurrection."

Boston Bookstore, JAMES MUNROE & Co. No. 134 Washington street. jy 11

DRY GOODS AT REDUCED PRICES.

THE subscriber intending leaving this part of the country for the South, about the first of August next, offers for sale the whole of his extensive stock of FOREIGN and DOMESTIC GOODS, and lease of the Store No 414 Washington street, and the stock will be sold at very reduced prices at retail until closed. Among which are the following varieties, viz:

Broadcloths, Cassimeres; Athenian Cassimeres; Rouen Cassimere; Athenian Camlets, &c. &c.
4 bales superior Welch, English, and American Flannels. Some of them very superior, and are warranted not to shrink in washing.
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Cases of 4-4 and 6-4 Bobbinett Laces; from 9*d* to 5*s* 3*d* per yard.
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7 bales of Tickings, assorted qualities—and a great variety of other Goods, which will be sold in proportion. ELIAB STONE BREWER,
July 4 3 m. No 414 Washington street.

THE SIN AGAINST THE HOLY GHOST.

JUST Published and for sale by L. C. BOWLES 147 Washington street, "The Sin against the Holy Ghost." A Discourse, delivered June 21 1835 —by Alvan Lamson, Pastor of the First Church in Dedham—Published by request. jy 25

NEW SCHOOL BOOKS.

WORCESTER'S FOURTH BOOK OF LESSONS, for Reading, with Rules and Instruction stereotyped.

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"It is constructed on the same plan with the Third Book of the same series; each selection, whether of prose or poetry, being preceded by a rule for reading and followed by a list of common errors in pronouncing some of the words included in it. The object of these peculiarities of Mr Worcester's Third and Fourth Books is, to make reading a STUDY in our schools, instead of a mere exercise.

We regard the Fourth Book on the whole, as a useful compilation for the classes for whom it was intended. There is a large fund of valuable information embodied in the Rules and Instructions at the beginning and in the Errors and questions at the end of each chapter, as also at the end of the work, even more than the author, in his modesty, has ventured to claim."

From the Principal of the Woodstock, (Vt.) High School.

"Worcester's Fourth Book, is truly deserving of notice. The subjects and arrangements are indeed *excellent.* His rules at the head of each chapter, and his expositions of errors, together with his list of Phrases, &c.; all combine to render the book such an one as is needed in our schools."

PARLEY'S *Third Book of History*, containing *Ancient history*, in connection with Ancient Geography, designed as a sequel to the First, Second and Third Books of History. By the author of Peter Parley's Tales, with sixty engravings and eight maps on steel.

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"This work will unquestionably derive a degree of popularity from that of its predecessors, which it resembles in character. So fsr as we have examined it we are pleased with its style and spirit. Its typography appears to be remarkably correct. This Third Book, like the First and Second Books, is furnished with maps at the end, and is illustrated by numerous engravings."

From the Mercantile Journal.

"This is an excellent work. It contains an admirable synopsis of the rise and progress, and downfall of the Roman Empire, and is written in a familiar style, which in connection with the many remarkable incidents which it embodies, must make it particularly interesting to children.

From a New York paper.

"In the First, Second and Third Books of History, particularly the last, he (Parley) assumes rather a graver tone than in the "Tales;" but still the old gentleman is very entertaining and every now and then, after having fought a battle o'er again, or related the more sober incidents which belong to the political history, he will stop to repeat some anecdote of the times, or tell us about a curiosity, or a singular custom of the arts. In the 'Third Book' he begins with the History of Greece, then proceeds to Rome, Egypt, Asia Minor, Carthage, Assyria, Persia, Syria, China and Palestine, tracing the progress of literature and society in connection with the rise and fall of Empires. Ancient History will no more be neglected as dry and uninteresting; it is here told as a father would talk to his children, of from 8 to 12 years, about some wonderful Legend of old."

From the Principal of the High School at Woodstock, Vermont.

"I must say, that if any work upon history, of the same extent, is deserving public approbation, for its real merits, it is the "*First, Second and Third Books of History*," by Peter Parley."

Published by CARTER, HENDEE, & Co., School Book Publishers, 131, Washington street. je 27 [up stairs.]

HASTINGS & POTTER, No. 137 Washington street, and Nos. 6, 8 and 10 School street, have on hand an extensive assortment of *CROCKERY, GLASS AND CHINA WARE, CUTLERY, &c.*

Their retail store (now under the superintendence of Mr William R. Sumner) has been much enlarged and improved, the assortment of rich and common goods increased, and every arrangement made to place this department on the best possible footing for an extensive retail trade. Their assortment comprises

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Hock Glasses, plain and cut
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Splendid green Claret Flagons, Sugars and Lamps
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Britannia Tea and Coffee Pots, English and American manufacture
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